

The Holy Bull,

And Crusado of Rome: First published by the
Holy father Gregory the xiii. and afterwards renewed
and ratified by Sixtus the sixt: for all those which desire full
pardon and indulgence of their sinnes: and that for a little
money, to weete, for two Spanish Realls,
v. thirteene pence. 9

Very plainly set forth, and compared with the testimony of the holy
scriptures, to the great benefit and profit of all good
Christians.

2. Pet. 2. Vers. 18.

For when they speake the great swelling woords of vanity, they entise through
lusts, with the barye of wantonnesse of the Fleshe, them that were cleane es-
caped from them, which are wrapped in error: while they promise them
liberty, whereof they them selues are the bond seruaunts of corruption.

Together

With a briefe declaration (set downe in the beginning) which was founde
in the Armado of Spaine, of the proude presumption of the Spaniard:
which through the instigation of the aforesaide Bull, hath taken in hand
the setting forth of the invincible Army (as they terme it) out of Portin-
gale, towards England, and the Lowe countries, in which Army the
saide Bull hath beene founde, with other like things. Which
Armado is come to confusion through the hand of
the Almighty.

Psalm 2. Vers. 15.

Behold he travaleth with mischiefe, he hath conceiued sorrow, and brought
forth Engodisnesse.

Imprinted first

By Richard Schilders Pynner to the States of Henlant: with con-
sent of the States, Gien at Middlebeyrowe, the vi. of
September. 1588.

Subscribed

Ch. Roels.

And reprinted at London by Iohn Wolfe, dwelling in the
Stationers Hall. 1588.

5

Lic^t Oct^r 14, 1588

Академічні публікації

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the following table, which shows the number of cases of each disease in each year.

1870. / *Scapholeberis* *hirsutissima* (L.)

620

ANSWER 2

1. *Leucosia* *leucosia* (L.) *leucosia* (L.) *leucosia* (L.)

the 17th of January, 1863, at the age of 81 years, and is buried in the same cemetery.

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136 of 136

Calidae. 39; 08



To the Reader.



Entle Reader, whereas it is not to bee doubted, but that by the meere Instigation and Rage of the Diuell, who through the Pope and his adherents, is now come to the vttermost proose of his foolish arrogancy against God and his holy woord, as you may perceiue by this Bulle, and a certayne Pamphlet made at Lisborne, by one Michaell Eytzinger translated, and printed at Collin, which doth very arrogantly describe the Royall army, and prouision of the King of Spayne, against the Queenes Maiestie of Englannde, wyth a disdaynefull Lattin verse at the ende of the same Pamphlet.

*Colonienses ad Anglam & ejus affectas
Europe.*

TV quæ Romanas voluisti spernere leges
Disces Hispano subdere colla iugo.

*Anglus ad Hispanum Romana Meretricis
amazum.*

Colla iugo, quid ni? nihil est, Hispane, quod optas.
Sic ytinam possim subdere sæpe tuo.

A L I V D
Hispane, Anglorum voluisti spernere vires?
Anglorum disces subdere colla iugo.

A L I V D
Scis cur Romanas spernit gens Anglicæ leges?
Haud seruile ferunt libera colla iugum.

A L I V D
Romanas meritò didici contemnere leges,
Sic iubet æternæ lex veneranda Dei.

A L I V D
Hoccine Romanas leges, Hispane, tueri?
Hoc est nostra tuo subdere colla iugo?
Vix prius armatas Anglorum cernere classes,
Absque morâ turpi quâm dare terga fugæ.

A L I V D
Si numeres, Hispane, Duces, si vulnera, naues,
Anglorum metues ne patiâre iugum.

A L I V D
Ampla quidem, truculente, refers, Hispane, trophæa,
Scilicet ad proprias sequitur te dedecus oras.

A L I V D
Tu qui Christigenum voluisti perdere gentem,
Supremo disces subdere colla Deo.

A L I V D
Colla dabit, qui terga dedit, quid, amice, superbis?
Turpius Hispano quis mihi terga dedit!
Ergo age, si voluere est, Romanas discere leges,
Exemplo Hispani discere perge tui.

Aliud ad Poemam Coloniensem.
Subdere cùm videas Hispanum colla Britanno,
Vnum age, nec vates postea falsus eris.
Scilicet ipsum tuum properans laqueo insere collum,
Te dignum facies, & breue ficit opus.

The Colonese to the Englese,
Sendeth this doughty Emprese.

Thou Engleland which the Romish lawes, long time hast now reigned,
Shalt learne ere long to Spanish yoke, thy necke shalbe subiect.

The Englishman to the Spaniard,
of that Romish Brothell, the very dotard.

My neck to Spanish yoke, what else? with more or naught at all,
For so my neck to Spanish yoke, I will might oft be thyall.

Another.

Proude Spaniard, wouldest thou then despise our English force?
Well maist thou learne thy neck to yede to English yoke perforce.

Another.

That English nation Romish lawes reigned, wot you why?
A people free to seruile yoke is hardly brought to plie.

Another.

Well haue I learnde the Romish lawes to leue and set at nangie,
For so doth vnd the heauenly lawe, that God him selfe hath taught.

Another.

Is this the Romish lawe to hold, and yede our necks to Spanish yoke,
Not erst to see our English flote, but by a maine and strike no stroke.

Another.

Her soone will yede his necke, that once hath turnde his face,
Proude Spaniard then, who euer turnde from me with more disgrace.

Another.

If Spaniard thou dost coust thy cardes, & tel thy leaders shippes, & woldes
Feare least the English force thee prell, & drench thee in þ brittish soundes.

Another.

Great triumphs dost thou (Spaniard) tell, & terribly thy conquests boast
Yet doo both ioss & shane the hant, & hunt the home to Spanish coast.

Another.

Thou which of Christians wouldest roote out the race,
Shalt learne to scathe God the high disgrace.

Another.

wherefore if Romish lawes the like, goe on to take thy fill,
And learne by English lawe, the trace that Spaniards croade full fill.

The Poet English

When Poet, thou dost see the Spaniard yede his necke,
And bend to Englands bower, and bow to Englands beche.
Doe one thing and be Prophet true, and never after failed,
To haue thy neck into the slip, and let it vp be halised,
So haue thou best preserue thy fame,
To make shote wroke, and ende thy shame.

And

And therefore it is to bee hoped, that the power of Satan shall shortly take an ende, and that our delivery is at hande: Wherefore I could not pretermit to represent unto you (by a bries discourse) of the great fury of the saide preparation, by a note thereof sounde in the Spanishe Armado. And also the aforesaid foolish Bulle, with his expositions serving therunto, to the ende thereby (according to my power) to aduertise his Christian Reader of the haunts and practises of the wicked, which were (as appeareth both by the comparison of the Amalekites, whereunto the Christians in the said Bulle are compared, and by the confession of the Spaniards prisoners both in England and Holland) to roote out, and murther without any respect of religion, all the Inhabitants of England, or of the countries where they should lande, evien from the age of seuen or tenne yeares upward, and so to take away from the face of the earth those which they call Lutherians, and to doe as God had com-manded the children of Israell to deale with the Amalekites: they being purposed neverthelesse, to have printed a marke with a hot Iron on those children which so shold haue been reserved, to the ende they might know them hereafter, and to use them evien as they doe use their Indian slaves: whose life is more wretched then a thousand deaths. And evien as the Pope of Rome hath been the first authour of this Lying, Godlesse, and blaspheming Bull: and moreover, as thereby hee is the Instigator of this Bloody enterprise. So likewise, by it may all men marke by what spirite hee and his adherents bee lead: to waste, with the spirite of Satan, which from the beginning is a Liar and a murtherer. Which I haue been desirous to imparre unto you (wel-beloued Reader) to the ends that all men (pondering the same,) might understande & perceive in what pearill we altogether (as well Papists as others) haue been: and that all men thereby bee moued and induced to say with the People of the Lord in the 124. Psalme, thus.

- 1 If the Lord had not been on our side, may Israell now say:
- 2 If the Lord had not been on our side, when men rose up against us.
- 3 They had then swallowed us up quick, when their wrath was kindled against us.

¶ Then

- 4 Then the waters had drowned vs and the streames had gon ouer our Soules.
- 5 Then had the swelling water gonue ouer our soule,
- 6 Praised bee the Lord which bath not given vs as a praye unto their teethe.
- 7 Our soule is escaped euene as a birde out of the snare of the fowler, the snare is broken, and wee are deluerned.
- 8 Our help is in the name of the Lord which bath made heauen and earth.

Concluding therewithall, that the invincible God henceforth will not forsake those that put their trust in him. Wherefore wee must not be too much afraide of their power and enterprises, but to think on the comfort which the vertuous king Hezekias gaue vnto the Citizens of Ierusalem, against the power of Senacherib: saying:

Bee of god cheare and courage, and feare not the king of Assur, nor all those which be with him: for there is a mightier with vs then with him: with him there is a fleshy armes; but with vs there is the Lord our God to help vs, and to fighen for vs.

The Lord of his goodnessse take pittie on the countries, to the ende their hearts may be induced to vnitie of the ~~Protestantes~~, and a perpetuall peace against the ~~Protestantes~~, Robberies, Raues, Spoyles, and all manner of horriblie acts of the cruel Spaniards, and their adherents.

B

A Briske

**A Briefe discourse of the power, and might,
of the Spanish Armado.**

AYR. 1588. There departed from Lisboone a great armie, of as great riches and power as ever was seene: which his Maiestie did send against England, for to loose out the Heretikes, which doe not acknowledge the holy Catholike Romaine faith: and which very obstinately do persist in heretike: and the same hee doth through a holy zeale, for to augment the Christian religion, and for to cause them to confess and acknowledge their false doctrine, to the ende that they might turne from their heretike. And this is not done by his Maiestie for to get thereby a great name or title, for that hee hath honour and title enough: but to the honour of Iesus Christ, and of his holy mother, and for the increase of the holy Romane faith.

In primis, hee hath received so the Amtie of the Venetians, thirtie swift shippes, built warlike. From Siuill, hee hath received thirtie five: and moreover, as many Gallies of Poytingale, which doe also goe in this holie companie. There goe from Biscay thirty five greate shippes, all with double ordinance, which will be sufficient to batter the walles of London.

Now there goe moreover thirty shippes of warre, bring all Dutchmen, and Casterlings, for to destroy the Heretikes and wilde Lutherians, being all well appointed. Moreover, fifty from Valentia, and Cathalonia, which are sufficient to fight against one hundred. Above, there are also fifty Gallies ready to goe with them, which are gathered out of three places: to wit, twenty out of Spaine, fourteene from Naples, sixteene from Sicilia: which most gladly will coine in this holy company, and are all manned with notable, and most expert souldiers.

There doe moreover goe with them fourte thousande Souldiers, chosen out of the very best garrisons, which doe not feare the diuell himselfe.

Moreover, thre thousand out of Lisboone, and thre thousand out of the most pretious Poytingale Indies. And furthermore, tenne olde regiments with their Gentlemen & Captaines

taines from Italy, which do make thirty five Ensignes, with two thousand Almairons, which will not retire though menne should heave them in peeces. Moreover, six thousand Spaniards, which may enter where they will. Also, eight hundred Light horses, which can endure to follow the chace day and night. There be moreover, one thousand four hundred numble shot, which can runne very fast. Moreover, two hundred Light-ho:semen with peeces, which goe to trie their balaours.

Moreover, there are in this Armado six thousande lusty men, soz to help to place thes Ordinance, to digge, to bpeake, &c. Item, those which haue the charge of this great armyp, are men of good age and experiance, and haue very good skill to wit, very olde Seafaring Captaines, Pilots, Masters, and others, hauing great knowledge touching these affaires, and able to abide the sea. What weather soever shall happen, and they haue soz their help a great number of Mariners, Sailers, and Gunners sufficiently experieced.

Moreover, eight thousand nine hundrede Souldiers, which haue offices: which are not noted here, and gentlemen of great accompt to the number of four thousand.

They haue soz their prouision nine hundred thousand hincalls of Biscuit well baked, (every hincall is a hundred pounde waight) being of y purest meale which could be gotten, seruynge onely for the Gentlemen and their sollowies.

Moreover, two and thirty thousand peeces of Wine: thre thousand hincalls of Bacon: forty thousande Arrobes of Chese: every Arrobe is eight & twenty pounde waight: two & thirty thousand Barrells of Fish called Tonny fish: eighteene thousand Arrobes of Kyce. Twenty thousande Arrobes of Fleshe, powdered, and placed as best they coulde, soz to serue the same.

Moreover, four and twenty Arrobes of oyle of Andolosia, with six thousand and four hundred Arrobes of Wine vinaigre, soz to coole the Ordinance: the oyle is soz to be eaten, & besides that, to burne it soz their lighte, so the ende they in the night time should want no lighte.

Moreover, fifty thousand bunches of Andolosia Garlick.

Moreover, a great deale of Hammes or Goates flesh, called in Spanish Cabrico.

Forty thousand pieces of water, for to wafer flesh & fiske withall.

Moreover, as many Carriages, two for all pieces, for to bee emploied both on Sea and Land, made so stonge that they can not be broken.

Gunnpowder coming from the Casse countrie, aboue twentie thousand kintalls, besides that which is all devized in the Army, and closed in Barrells.

An infinite number of Bullets: from twenty pound waight upward, to thre score pounde.

Moreover, eight hundred Pules, for to hale with all expedition on Land the Ordinance, and what els they shal haue neede of: and horsekeepers for the same.

Moreover, great quantity of Barly, which they bring with them for their bestiall, because they there do bse to feede their beastes with Barlye in stede of Dates.

Moreover, many Burgundy horses, which are sent from Mylan for the kings seruice: to conclude, such storse as if they were fallen from Heauen: and with them is come the great Prince Urbino, the flower of Chivalry.

The chiefe of this Army, is the Duke of Medina Sidonia, Don Alonso Peres, who hath for a by name, Reguisma, hauing forsaken all his familie, wife, friendes, and gods: and through very zeale and devotion, committed him selfe (as Generall and Admirall) in this Armado: and hath besought God, and his blessed mother the Virgin Mary, and all Saints, that hee may come againe from whence hee is departed.

A Pre-

A Preface vpon the Bulle.



When the fulnesse of time was come, whiche God in his euerlasting counsell had ordainede for the promised worke of redemption, and saluation of mankinde, whiche by sinne were fallen into death and into y perpetuall indignation of God, God sent his onely begotten sonne, Iesu Christ, heere on earth, for to become very man, even as hee from the begining had been very God with the Father: and in his humaine nature (indiuisibly united with the God-heade in one person) to accomplish this saluation and redemption by the sacrifice of his body and blood.

Now this for to effectuate, hee especially indewed and honored him with two chiefe and high vocations, to wette, of being King ouer his Church, and high Priest.

The kingdome consisteth in this, that hee is the sole supreme head, Ruler, and Guide of the holy Generall or Catholique church: That is to say, of the generall assembly and communion of Saints, whiche through faith are sanctified in him, or appropriated vnto God, containing in her, all those whiche from the beginning of the world vnto the ende from time to time, with a true faith haue invocated, or yet shal invocate the name of God, through the promised Messiah or Christ the annoyned.

The whiche he through his holy spirite, as members of his body, doth guide, conduct and rule by litle and litle in mortification of sinne, and newnesse of lyfe bringing them to sanctification, according to the conformity of hym selfe, in the obedience of God. By reason whereof they for his sake are called holy, and he (in respect of them) is called (even as hee also is) the onely heade of his body, the sole Bridegrome of his Bride, the onely Lord and king of his Church, by whom all the body being coupled and knit together by every Joynce, for the furniture thereof (according to the effectuall power whiche is in the measure of every parte) receiuesth increase of the body vnto the edifying of it selfe in loue, as S. Paulc sayeth.

The high p̄ieſthode, ioherein also is compreſended the ho-
tion of p̄eachers or p̄rophets, ſpecially doth conſiſt in this, þt ha-
ving ſacrificed him ſelf once for vs, is by þ means become our
onely Mediator, Advocate, & Peace-maker betwixne God & vs:
Having by þerþe of this ſacrifice recōciled vs unto God the Fa-
ther, ſo þt we which were wholly ſeparated and eſtranged from
God throughd ſinne, are now againe reconciled unto him, & haue
ſtate & undoubted accesse to his mercie ſeate: ſo that we now freely
may make our p̄ayers unto him, with ſure confidence þt they for
his welbeloued ſonne Chriſt Ieſus ſake, will be acceptable unto
him. Which grāce, Chriſt him ſelfe being here in this world hath
brought, revealed, & declared unto his apōſtles, & diſciplines, ſo ſo
be by them made maniſt to all þ world. These two vocations
and worþy functions be þ two horneſ of the Lambe, Reuel. 13.
verſ. 11. wherewith (he being indelwed) is craſted above all crea-
tures ſitting in heauen on þ right hand of God, aboue al p̄inces,
p̄owers, dominions, & aboue all names which be named, not only
in this world, but in þ world to come: the Father haſing put all
things under his ſeate, & exalted him aboue al things: ſo ſo to be the
ſupreme head of the Churche, which is his body, even the fulnes
of him that fulleth all things in all. And ſo aſmuch as the ſtrength
and vertue of these two worþy functions, doth moſt exaſtly con-
ſiſt & appear in the forgiuenes of ſinnes: for even as ſinne only
hath ſeparated man from God and life everlasting, & made him
ſubiect unto death, curse, and hell fier: even ſo is the taking away,
forgiuenes, & pardon of ſinne, the onely meane of bringing him
againe in fauor, & reconciliation with God: and therfore this re-
miſſion & taking away of ſinne, is properlē & onely attributed unto
this King & high P̄ieſt, aboue all other creatures, ſo a ſpeci-
all p̄iviledge, & exceeding great honoř. In respect wherof he alſo
properlē & ſolely is called the Lambe of God which taketh away
the ſinnes of the world. John. 1. verſ. 29. 36. Therfore no
man, no creature in þ worlde, may in any wise attribute to him
ſelf this taking away, forgiuing, pardoning, or remitting of ſinnes:
noz likewiſe, appropriate to him ſelf these two horneſ, which ſig-
nify these two aſoþ recited functions, either in all or part, under
what ſoever colour or cloake it bee, without making him ſelfe a
party againſt the Lambe of God & to maniſt himſelfe to be the
very enemy of Chriſt, and a very Antichriſt, & diſterly to forſake
God the Father, & his ſonne Ieſu Chriſt. In þeſe true it is that
all faithfull Chriſtians (ſo aſmuch as they by faith in Chriſt be-
ing

ing grafted in him as members in theyr heade) doo every of them
(according to the meastrer's gift unto them giue for the knything
together of the whole body) bee come partakers of the grace whiche
is giuen unto Christ their heade, & be called kings & ministers of a
Lord. Apoc. 5. ver. 10. D^r the kingly Priesthood of God. 1. Pet. 2.
ver. 9. For to sacrifice him selfe in obediencie. But this both not
impair the hono^r & glory of these two functions solely & only to
appertaine to Christ, without that any one may vaunt or boast
thereof. For the making of the members partakers of this grace
and hono^r, doth not happen by reason of any worthines, desert, or
preheminence whiche they haue ouer the comunyon of the Body
that is ouer the Catholique Church but because they altogether
aswell þ one as þ other (being united by faith with him to whom
all power, worthines, & rule ouer þ whole Church appertaineth)
are in the sight of God taken as members of Christ: yea, as þ whole
sainesse of the whole body of Christ, who affordeth them this ho-
no^r & grace that he giueth & imparteth unto them, all that is pro-
per unto him, & so consequently doth make them with him Kings
and Priests of our God: so þ he doth esteeme himselfe as unper-
fected, vntill he haue united & ioyned with him all his members, & so
to rule and be glorified with them & in them for euer and euer: by
reason wherof they be also called Christ him selfe. Holdeit,
vndoubtedly and verily there is but one Christ, even so as in a
living body all the members bee partakers of the vntall spirite,
whiche floweth from the heade in all partes of the body, & yet may
they not neuerthelisse therfore appropriate unto them selues
the hono^r to be placed ouer all the body so to guide and rule the
universall members, as the head doth, without renting & spoy-
ling the whole body.

Likewise also no creature living may vaunt it selfe to be pla-
ced ouer the Catholique, or universall Church of Christ for to
guide & rule the same but Christ alone, without renting & defacing
the whole body of the Church to forsake Christ Jesus, and to de-
clare & manifest himselfe to be a party & enemie to the Lambe of
God, & a right Antichrist. Wherefore is it þ the holy Scriptures
(placing before our eyes þ right Antichrist, which shal wage bat-
tale against the Lambe of God) doo lively describe and set him
forth with this proper, sure, & vndoubted cognisance viz; that he
is a beast with two hoynes: like to þ Lambe, that is to say, which
doth attribute to himselfe these two worthy vocations, which do
only

only in verity appertaine to the Lambe of God: so iuste, so he
a king or supreme head, a high Priest or most holy father and
Pope ouer all the universall Church of GOD: and specially
which assureth to him selfe to haue power to take away the
saines of the world, which is the chiese vocation of the Lambe
of God, which only doth appertaine vnto him for ever.

For although so it be, that hee him selfe doth send forth his
Apostles and seruants throughout the whole world, to the end
to declare this so givene esse, remission and pardon of sinnes to all
those which do heare and beleue the Gospell. Yet neverthe-
lesse he doth not place them for rulers of this treasure, but only
for witnesses and seruants of those things which he would de-
clare vnto them, for to open the eyes of men by preaching of the
grace of the Gospell, to the ende they shoulde receive remission
of sinnes, and parte among those which through faith are san-
ctified in him, even as he him selfe from Heauen hath plainly
laid and declared vnto Paule the Apostell. A&. 21.

And therefore when hee doth send forth his Apostles, with
power and charge to pronounce forgiuenesse & pardon of sinnes,
or to dispone therewyth: hee then doth very playnely limite
this commission, expressing with plaine wordes in what ma-
ter and forme they shal extend this remission of sinnes, in so-
maunding them to preach the Gospell to all creatures: and ioy-
neth thereby that who so ever doth beleue the gospell and is
baptized, shalbe saved: to waete, wyth forgiuenesse of sinnes:
and who so ever doth not beleue shalbe damned, if he dye in
his sinne, and that y^e wrath of God remaineth on him. For as
the Apostell Paule sayeth, the gospell is nothing els, but the
power of God to salvation to every one that beleueth. Rom.1.
vers.16. By which meanes they commission of pardoning of
sinne, in the which consisteth salvation, is so limitted vnder the
lymits of preaching the gospell, that they in no wise may ex-
cede them nor use them otherwyse, but euен so as they are co-
maunded and charged: therfore the sayd Paule w^eyteth thus:
all things are of God whiche hath reconciled vs vnto him selfe
not imputing they sinnes vnto them, hath committed vnto vs
the word of reconciliation: Now then are we Embassadors for
Christ, as though God did beseech you through vs, 2. Cor.5.
Whereby it doth playnely appere that this commission of
charge

charge of parrooning of Qnnes is no power, might or authority
so to graunt pardon of Qnnes to those whiche the spynners
thinke good of, but an Ambassage and mesage of the worke of
grace, that is, of the gospell, and of the remission of sinneres, and
saluation to those whiche beleue: and therefore it is called a key
of the kingdom of heauen, because the preaching of the gospel
doth declare that heauen is open for all those whiche do beleue
in Christ Jesu, and whiche do onely put all their trust and con-
fidence in him: and Paule the apostle willeth that men shall
not account those whiche do preach this vnto the people as
Lords of the conscience, but as mynisters of Christ, and distri-
butors of the hidden treasure of God: So that they be fayth-
full in they expositions. 1. Cor. 4.

And Peter writing to the Elders & rulers of the Churche,
termeth him selfe also an Elder with them, & a witness of h suf-
ferance of Christ, & doth earnestly admonish them to seide the
shephe of Christ, not as hauing any dominion over the Lordes
inheritance, but as leaders and examples to the flocke of Christ.
1. Pet. 5. Whosoever then as hauing power & preheminence o-
uer the whole body of the Churche of Christ Jesu shall change or
convert this vocation. Ambassage & charge, into Dominion,
Power & worthines, as though it were lawfull for him to im-
parte the pardon and remission of sinneres vnto such as plea-
seth him: exceeding the expresse charge of his comission, which
doth only & properly consist in the preaching of the gospel: that
is, in expreſſing the power of God to h saluation of those whiche
belēue, he is no minister of Christ, but a false Chiese, & a Rob-
ber of the hono: of God, and a right Antichrist.

For the very patterne & picture of Antichriste is this, that he
shal sit in the Temple of God, & attribute to him selfe this pot-
er of God, to distribute the pardon of sinneres and of saluation,
according to his will & pleasure, not in preaching the gospel &
the grace of Christ, as a minister, witnes or ambassado: but as
hauing him selfe the two Hornes of the Lambe, & placing him
selfe in h place of God, as being his Vicar, & hauing a like iudg-
ment seate with God, for to bestow the power, grace & mercies
of God, to those whiche he logall vnto him, and do oppose them
selues against his enemies, for to vnderpinne, establish and de-
fend his seate (wher on he sitteth in h temple of God). 2. Tiff. 2
vers. 3, 4, 5. &c.

Now, whether this be properly, effectually & fully accom-
plished in the person of the Pope of Rome, not only the names, ti-
tles, & vocations which he doth attribute to him selfe, vaunting
to haue his seate in the temple of God, as his Deputy & Vicar,
hauing a like iudgement seate with God, and full power to dis-
pence with al things, to do & leane what he listeth, and terming
him selfe the head of the Catholike or generall church of God :
a Bridegrome, Husband & Ruler thereof; a King of Kings; a
high Priest; a most holy Father; our Lord Pope & Pontifer,
do gine plaine and evident testimony thereof : but also all his
works and actions, which he & his Predecessors haue of long
time manifestly and openly declared to all the World.

And for as much as the repetition of them all would be ouer
long to rehearse, and bycause they are sufficiently set downe in
other hystories.

Therefore we now will only set downe to the Christian rea-
ders the Bull, which they of late haue set forth in Italy, Spaine
and other places, in al languages, in the which they do promise
and graunt all maner of pardons, Indulgences, graces, priu-
ileges, remission of sinnes & redeeming of soules out of Pur-
gatory: not vnto those which in faith do imbrace the preaching
of the gospell, which do only take their refuge in Christe, and
which do only acknowledge him for their Mediator, Saviour,
supreme head, cheife king and sole high Priest: but to the co-
trary, to those which seek to destroy such Christians with fire
and sworde, and which to that effect do personally yelde them
selues in seruice, so to goe in the army with þ king of Spaine,
and to that effect with great charges haue assembled against þ
Realme of England, or which at least bee contributoþ to the
charges of those warres with money.

All men may with due consideration reade this Bull, and
examine the same with the doctrine of the apostle Peter and
Paule (of the which this holy father doth vaunt him selfe to be
a successor) to the end he may be fully resolued by the truth,
and pray the Lord God that it may please him to establish the
Kingdome of his beloved sonne Iesu Christe, and root out the
power of Satan. Amen.

Heere



¶ Here beginneth the Popes Bull, translated out of
Spanish, with the answere thereunto out of
the holy Scriptures.

The ^a Bull of the ^b holy ^c Crosse
newly graunted by our ^d most
holy father Gregory the thirteenth, &
enlarged with many ^e very great
^c graces, pardons, facultees and sta-
tions for all the Citizens, inhabi-
tants, and all those which remaine
in this Realme of ^f Spayne and
Ilandes thereabout, of Sicilia and
Sardinia, for the aide and assistance
of the ^g wars against the ^h faith-

^a Bull, in Latyn signifieth a
bubble, which riseth on the wa-
ter, or that which children doe
make with soape and water in
a musell shell, and therefore the
Lord God by his iuste iudgement
hath ordained that this
should be termed a Bulle, to the
end all men may be aduertised.
What benefite is to be expected
therof, unlesse men would af-
ter the Spanish manner call it,
Burla, which is a Jeste or mo-
kerie, because they herewith do
openly deride & iestre with God
and all the world.

^b That is called holy which is
appropriated vnto God, and seperated from all vncleanness of the worlde. Now
what holynesse is contained in the Bulle, all men may perceiue which shall ^c ex-
amine the same with the word of God.

^c The Crosse in times past hath been esteemed as we estime the gallowes, and
therefore all maner of infirmitie, oppression, shame and ignomie of the worlde is
called a crosse. Nowe whether this be called a crosse, because they herewith doe
persecute and destroy the pwe members of Christ, each one may judge.

^d By vertus whereof, and in what sence the Pope of Rome doth call himselfe to
be the most holy or right holy father is sufficiently set downe in our preface.

^e By what authoritie he presumeth to haue power to graunt these pardons, in-
dalgements and aduantages, is also herewof set downe, and shalbe more at large
hereafter declared.

^f He doeth very well in chasing those countreys specially for the bitterancie and
sake of his Bulles from whence the Gospell is most of all excluded, and where the
truth of the Gospell is least knownen, fearing least otherwise he might be discon-
ced and brought to light.

^g Here men may perceiue what pronouncers of peace and buntie these holy fa-
thers be, which doe sell their Bulles for the maintenance of warre.

^h He calleth all those infidels and heretikes, which doe acknowledge Christ Iesu
only to be their mediatour, saviour, intercessour, high priest, bridgegrome, and su-
preme head of the Church of God, and which doe receive the holy Scriptures of
the Prophets and Apostles, for the onely foundation of the perfect Christian
doctrine, without respecting the Pope of Rome in this behalfe.

ⁱ That is to say, enemies of the Romish Atheisme, and Anti-christicall blaspheming of God, wherby they induce men to believe that they are Gods here on earth, and Vicars of the living God, for to command and prohibite what pleaseith them: Desiring moreover that none of the common people shoule knowe what he beloueth: But all men must beleue that which our mother the holy Church with the rablement of Monkies and Fryars doe beleue, without knowing what it is.

^k A Religion is properly a seruice of God, Nowe who they bee whiche bee enemies of the Christian Religion: Againe, whiche onely call vpon God in spirit and truth, through the onely Mediatour Iesu Christ, or those whiche beside the living God doe in their neede, and for their help invoke or call vpon all maner of deceased creatures, and doe serue the Lord, not in spirit and truth, but in externall Images and pictures of carued wood and stones, and with externall mumblings and ceremonies, whiche they themselues vnderstaund not: These Christ most plainly setteth downe in the doctrine whiche he hath left vnto vs, by the mouth and penne of his Apostles and Disciples.

ⁱ Here we see howe that in steede of preaching the word of God, and to instruct the people of Gods mercie obtained in the blood of Christ, they doe rush in with their Bulle. Nowe whether the same doe agree with the doctrine and example of the Apostles, their Epistle written to the Church of Christ (whiche they had instructed with the preaching of the worde) doe proue, and specially Rom. 10. Vers. 14. 15. 16. 17.

And marke when Christ sendeth forth his Apostles, whether he did commande them to thrust Bulles into the handes of the people in steede of Hernions. *Mark. 28. Vers. 19. Mark. 16. Vers. 15.*

^m Consider that this preparation and league for the extirping and rooting out of all true Christians, hath already been practising three yeares. But the Lord of God can suddenly let his winde blowe ouer them, euen as he did ouer the people of Pharaon. *Exod. 1.5.*

lesse and heretiques: the enemies of our holy sayth and Christian ^k religion, which Bulle is for ^p Sermon of the yeare ^m 1585.

The

* The Title, name and dignitie, which was given to king *David*, by reason of the great good success, which God bounchased to graunt unto him, is declared vnto vs by the holy Scriptures in the first booke of *þ* kings. Wherun to king *Saul* (through *þ* wil of God) did greatly exhort him, promising unto him (for rewarde of the victories which hee hoped for by his meanes) his eldest daughter in marriage, saying unto him, behau thy selfe like a valiant & vertuous man, and fight the battaile of the Lord, by vertue of which commis sion (and trusting on the helpe of God) hee obtained the victorie against the *Amalechites* and their adherentes: amongst the which was greatly renowned & extolled the renenge which he tooke vpon *Sicleg*, which was a famous Cittie, which *Achis* the king of *Beth* delivered vnto him. Where he restored the great booties of wome and children, certaine dayes before take captiues of the same towne, which had bene burned by the *Amalekites*: for the which the king *David* was greatly extolled and praised, and the people greatly holpen and protected vnder the defence of *David*, and through the mercie and prouidence of God,

* This Preface would haue serued to verie great purpose, if *David* had borne armes against those which onely tooke their refuge to God in spirit and truth, & not against the *Amalekites* and other faithlesse idolaters, which had their churches full of dumbe Idols & wodden saintes, & did by them make all their prayers to God, & did take all maner of deceased persons (being their *Baals*, & *ts* saintes) for their intercessours and protectours, even as this holy father likewise doth, howbeit he will not much deceiue the people, for he doth sufficiently manifest in the first attempt what he pretendeth, comparing him selfe to *Saule*, which gave *David* a good commission and chardge to fight the battaile of the Lord: but whiles he all his life time did nothing els but murther the saythfull Seruants and Prophets of the Lord, yea and persecuted *David* him self with all his vertuous adherentes, which reposed their trust on Gods promises, fearing least he should lose his kingdome: even so this holy father doth present the battaile of the Lord, but whiles he seeketh to murther and burne the Prophets and fauill servants of the Lord, and wholy to roote out the true *David*, Christ *Iesu*, with all those which onely depende on him, and acknowledge him to be the head and king of the Catholike church, fearing least his kingdome of this world might decay, and his belly cheare decrease.

^b Here you see that he doth appropriate to himself that which onely appertaineth unto God, for through him alone kings do rule, and the Antichrist doeth here place himself in Gods throne, attributing to himselfe the honour due to GOD, as though he might institute kings and protectors of the people of God: which he shall never procure to haue borne doone, or purposed by the Apostles.

^c The holy Catholike fayth is here called the extirpation of the knowledge of the truth of the Gospel, and of the salvation which we haue obtained in Christ. For the Pope doeth specially and aboue all things maintaine that the comon people ought not to know any particular things thereof, but to referre the same to their mother the holy Church, which is the saying of the Monkes and Fryars & other beastly persons, which doe instruct the people with dumbe Idols, with crosses, with garlands, with hallowed Agnus Dei, and like babies, to the ende to keepe them still in their chidish ignorance and Catholike, that is to say, generall simplicitie.

And this holy simple Catholike fayth, their ditties and doctours doe call *Fides impensa*, that is a beliefe soundly together, and is like to a cloth which is soundly, so to durest or blinde scale these many yeares hath sought to defende and protecute with sper and swoorde, to the spoule of his loue countreis, yea with hazarde of his Realmes and dominions, extirping all those which would plant the true Christendome, through the light of the Gospel, to the end to sever the truth fro iher.

the Pope doth he here terme the Heate of Rome, that is, all those which doe acknowledge the Pope for head, bydegraine, high Priest, and father of the Church: For whosoever will onely acknowledge Christ for the same and not the Pope, he heres in accouuted among the Turkes and faithlesse heretikes.

Therefore say as much as there may not be two Christes nor two heads of the Church, but the one must be Christ, and the other Antichrist, you shall not take Christendome in this place for any other thing, but the trayne of the second Christ, who bauneth himselfe to be Christ, but is very Antichrist in dede,

^c You must here take the battailes of the Lorde, according to the comparision of *Saul*, (which he himselfe heretofore hath set downe) when he perleutred *David*, & murdered & burned the Prophets & high priest of *Nake*, &c. the battailes of our

lord the Pope, for to maintaine his kitchen well furnished.

^d That is to say, in making a great and frantfull army for to overcomme the countries and realmes of other Princes, and to rote out all those cum to the daies of God, and robbe Christ of his honoz.

who had elected him for that seruice. In comparison therof our most holy father Gregorie the thirteenth, hath not onely ^b giuen the name or title of defendour of the people of God unto the Majestie of the king *Don Philip* our lord, but for the greater zeale he hath to the increase & preseruation of the ^c holy Catholique fayth, considering the great charges which daily arise for the commonon defence of ^d Christendome, continually fighting the ^e battailes of the Lorde, purging the sea from the incursions and paticies which the infidels and heres,

like's commisſe, being very s. ^a *Amas* lekitis, the ſaine Pope for the aide and ſuccour of ſo rightfull defence, opening the ^b treasures of the Church, hath giuen unto him, and neuer prolonged the ^c Bulle of the holy Crosſe, to the ende that all ^d faithfull Christians, which ſhall accept thereof and giue ^e the nomber of ^m almes heremunder declared, doe receive the ⁿ graces and abſolutions and pardons hereaſter following.

In primis hce, doeth giue unto all faithfull Christians of theſe Reſalmes and dominions dwelling, being resident in the ſame, and to thoſe which ſhall come there which bee ^o inflamed with the zeale of the defence and increafe of the holy Catholike faith, a which ſhall take his part for to ſerue ^p in the waſts under the power and with the men which his Maieſtie ſendeth, for the ſpace of one yeare for to fight a-

perilie with thee, because thou thinkſt that the honour of grace of God may be obtained with money. *42. 8. Ver. 50.*

^m This word Almes is derived of a Grecke word *Eleemosyna*; which properly signifieth compassion and pitie. And behold here the holineſſe of this ſaint doeth ethere it a deſte of great charitie, to giue money for to ſaint Christians bloud, and both ſo shamefully pervert every thing, that he turneth charitie into cruel bloudſhedding.

ⁿ According to that which before we have reported of *Simon Magus*, who thought that the grace of God was to be ſold for money, it may playnely appear that this merchant is a ſuccellor not of *Simon Peter*, but of *Simon Magus*, whose workes he evidently followeth.

^o This is ſufficiently ſet done before.

^p This is the Trumpet of this holy Apoſtle: Christ ſayeth to his Apoſtles, I giue you my peace, I leane you my peace: Peter ſwithe in the beginning of his Epitole grace and peace be multiplied unto you: And againe in the end, peace be

^g Who be the *Amalictis*, is not before ſet done.

^h Behold here doth this Antichrift attribute to himſelfe the power to decide or imparte according to his deſtily unſatiatiſble deſire to thoſe which mayntaine his potage pot, the grace which the ſonne of God by his precious bloud hath obtained for thoſe which believe in him, and call upon him, and doe acknowledge him to be the head of the Church of God.

ⁱ Turne to the firſt ^a and ^b.

^k Which ſignifieth poore ignorant men, which doe ſuffer the ſelues to be led like to a Beaucr with a ring in the noſe, not knowing what they believe, no more then beaſten: but reþouſing them in that beaſte on the holy father the Pope, and their mother the Catholike oþchel bratſt.

^l This is the ſolyppe they ſhewe at, to wit, to get money, and to make warre therewith. Nowe let each one that hath eyen ſee, and he that hath eare ſoꝝ to heare let him heare, whether this be the boþe of Peter (wholes ſuccellor and Vicar this holy father hauneth to be) who ſayd to *Simon Magus* (which ofte ſold him money) thy money

the honour of grace of God may be

The Pope's Bulle with the

With you al which are in Christ
Iesus. *Paul* writing of the
Apostles and their vocation,
sayeth: howe beautiful are the
feet of them which bring glad
tidings of peace, *Rom. 10. 15.*

But this brave successor of Pe-
ter and *Paul*, doeth here sounde
his trumpet so to induce all the
woorde to warres, vnder the Erme of the king of Spayne, for to take in, and
ouertunne by force, and murther the realmes of other Princes: And for that ef-
fect he doeth sell his Bulles, graces, pardons, &c. and doeth drawe the poore soule

against the ⁹ Turke, or to do any o-
ther seruice, or personall helpe un-
der the aforesaid Erme, remaining
vnder the same vntill the end of the
aforesaid peare, ¹⁰ the full pardon
and forgiuenesse of all their sinnes,

Erme of the king of Spayne, for to take in, and
ouertunne by force, and murther the realmes of other Princes: And for that ef-
fect he doeth sell his Bulles, graces, pardons, &c. and doeth drawe the poore soule

out of his Purgatorie so to helpe thereunto.

⁹ This Bulle was first graunted against the Turke: For whereas the Apostles
were wont to convert the infidels with preaching of the Gospell, and examples of
life, the Romish Apostles will doe the same with the sworde, murthering all
those which knewe nothing of the Christian religion. But they did yet cloake this
with the name and shew of a zeale which they had of the honouer of Christ against
the Turkes. But now this Apostle hath so well inchantered the king of Spayne,
that he hath made a truce or League with the Turke, being an originall enemy of
Christ, to the end to assape with all his power and might, those which onely call
upon Christ and God the father in his name, and which doe acknowledge none
els for the head, *Madegrome*, high Priest, mediator & peace maker of the Church
of God: For this doeth much more greate this holy father, then the infidelitie of
the Turke: For he thinketh that by this his kingdome must decay, seeing that the
kingdome of Christ only thereby is erected, and therfore he hath nowe changed the
Bulles which were made against the Turke, & made them against the poore mem-
bers of Christ, to the end bitterly to extypte and roote them out. And in the meane
time, the Turke hath tyme and meanes on the other syde, given him wholy to sub-
uert Christendome. And this is the zeale wherewith these holy fathers are so in-
flamed.

¹⁰ Here we see plainly how this Antichrist maketh an open iesse of the
forgiuenes of sinnes, which the sonne of God with so deare a price, to wittie with
his death and blodshedding, hath obtained for vs. For he here with his bloddy
trumpet doth pronounce this remission, not vnto those which with an humble hart
(taking their refuge to Christ) doe repose all their trust and confidence vpon his
satisfaction and intercession betwene God and man: but to those which either do
spill Christian bloud, or gine money to the same effect. And secondly, where as he
with all his Doctors and Divines, openly doth affirme that the remission & per-
don of sinnes, which Christ hath obtained for vs, can easie away but onely the of-
fence, and not the deserved punishment or Payne of sinnes committed after the Bap-
tisme: for which effect they have instituted their inuened Purgatorie, to the ende
there to pay the sayd punishment and penaltie: So likewise he is not ashamed to
graunt his pardon so amply that therewith not onely the offence, but also the de-
serued punishment is wholy taken away, even as he herunder in the forme of an
absolucion plainly expresteth: Yea, banisched the same to be of such force that it draw-
eth the soules of others out of Purgatorie, even as in the breife rehearsal of the
stations and indulgences herunder set downe, at every sygne of the croſſe is de-
clared: so that he doeth esteem his Bulles more excellent and soothiuer, then the
most precious sacrifice of the body & bloud of the sonne of God, which according to
his report, is not of such force that it can deliuer vs fro the paines of Purgatorie.

so that they doe godlye penitent
and be sorrowfull for them, and do
by mouth make confession of the
same, or if they cannot confess them
selues, that they doe with their best
fise to do the same, even as they
are accustomed to give the same
pardon to those which doe to helpe
to recover the holy Lamb, and
in the peare ¹¹ *Iubilea*. And it is so

of Christ how penitent should men be for their sinnes
for the same: And this satisfaction do they intre to the mounding of *Pater
noster*, and *Ave Maries*, being banisched in Latin, to *Pilgrimages*, to *processes*
Specches, to creting of *Cloysters* and other like, which they themselves with-
out warrant out of the woode of God have invented and that which is not cleane
swept away therewith they refuse to *Purgatory*, to the ende to be purged there
with *Dirges*, and other Isabels, which they for many sake have invented, in reme-
mbrance of the bloodshedding of Jesus Christ, so that it is manid: that a harty penitence
is nothing worth with them, but onch to sit a colour on their subtil intillation.

It is very soell to be credid that the one person is as good as the other, for
they be both forged in the forge of Iyes.

¹¹ *Iubilea* is derived from a Hebrew word, which both signifie a *Cromper*, where-
with the peare of *Iubilea* was ordred to that of the old *Clementine*: For be-
sides the *Abrahom* whiche God had commanded to be sacrificed on the seventh day
of the wecke, so intenche weare that men shold every seauen yeares kepe a
feare, to let the country rest for a remembrance of the miraculouse deliuerie, wher-
by the children of *Israel* were deliuered out of the tyrrannie of *Pharao*, and bon-
dage of *Egypt*, by the whiche was signified the spiritual and perpetuall deliuerie,
which shold happen through Christ: But especially after that the seuentenes
seauen, which in fourty nine yeares, were espeded, God woud that they shold
withall thankesfullnes kepe holy the next year following being the sime yere, re-
sting wholly in the Lord, and giving libertie to all the *Israelite* slaves, and letting
the country or lande rest that sebole yere, buttil such tyme that the spiritual
deliuerie in Christ (whiche therby is prefigured) shold be perfourmed: for then
by the command of Christ (the very and moste fulnes of all such prefigurations)
that ceremonie shold cease, and the right *Iubilea* in the spirit and trueth of all
faithfull Christians shold be kept. But thase *Hebrewh* fathers, which in ymme
lost have againe newe brought vp all the *Jewishe* ceremonies (whiche Christ had
abolished) have in these of *Iubilea* induced a very staine place, comynge among
that men not onch exercisit, but exercisit also terrible powres, shold come and
buse *Bulles* and pardons at *Rome*, where they with a golden crofie bat knocke
upon a holome Swallie-cryng *aperte portas Principes Iherar*? And the same holome
being broken open from without, al they whiche do creue through that hole which
they call the golden gate, in puttyn a piece of money in the box, they for therby
desir pardon of all their sinnes, and doe relese a great swyp somes out of

D *Purgatory*,

whether shal be not the most
horrible bladandis, whiche
the bothe heares and minnes
shew in the *Apocalypse*, when
of Ihesus in his *Revelations*, 13.
ver. 6. doeth saye, every det-
ractor person will strip my per-
son.

This harty penitence of no-
thing is but a falle color, where-
with this whose bothe paynte
and bythe her bludane face. For
they doe publickly teache, that
no forgiement of sinnes can be
obtained through the merites

of Christ, how penitent should men be for their sinnes, be cause man himselfe do si-
telle for the same: And this satisfaction do they intre to the mounding of *Pater
noster*, and *Ave Maries*, being banisched in Latin, to *Pilgrimages*, to *processes*
Specches, to creting of *Cloysters* and other like, which they themselves with-

Purgatorie', which is an excellent way to get money. And now this Bulman doth promise vs here the very same pardons, which there are deserved, if we will here give mony for to persecute and destroy all those which will not acknowledge him for chief Pope. Now whether this do agree with the learning of Peter and Paul, & whether the same hath any part with the remission of sinnes which Christ hath obtained for vs with his death and passion, each one may judge which is not bereft of his wittes.

w Consider that they which shall dye before this dispatche, shall receive greater benefit of their Bulles, if they can carry the same whole and uncancelled with seale & writing into Purgatorie. For Lucifer who no doubt, is a great friend to the Pope of Rome, and would doe much for him, will doubtles let their soules goe out of his clawes, if they can shewe him these Bulles, being so solde.

x Paul sauh that every one shal Gal. 6. 5. And that eache one shall give accompt unto God for him selfe, Rom. 14. 12. and receive according to his owne works, be they good or bad, Rom. 2. 6. and 2. Cor. 5. 10. But this Romish Apostle which alloweth, that one do heare a Mass for an other, and that one giving a piece of money to the Priest, may deliuer the soule of an other out of Purgatorie. He can also give licence that one may goe for an other in this holy warre, and being contributive thereunto, also to enjoy the pardon for an other. So that he get money, he careth not whether he burne in Purgatorie or that he get out of the same.

y Whether this exception of persons doe in any manner agree with the trueth of the Gospell, or the doctrine of Peter and Paul, Reade *Ad's the 10. Chapter, Vers 34. 35. Rom. 3. Vers 27. and 50. Vers 52. Item 1. Cor. 1. Vers 22. Coll. 3. Vers 21. James 2.*

be understande that they shall receive the like pardon, which before the ende of the dispatch shall happen to ^w dye on the way going to wardes the saide forces, or being among the same. Itē they also which by reason of sicknes or other lawefull busines which unto them shall happen, shalbe constrained to depart out of the Armie. And likewise doeth give the said pardon to those the which (howbeit they shall not goe together in person) shall nevertheless ^x send other therethir in their steede and place, and that in manner following, that if he which so shall sende any other, were a ^y Cardinall, a Primate or Patriarke, a Bishop, the sonne of a King, Prince, Duke, Marques or Earle, that he sende so many persons as he comodiously may, to the number of eight, or if he cannot sende so many, that he at the least doe sende four. And all other persons of what condition soeuer they be, temporall or ecclesiasticall, shall euery of the sende his man, unles they were

so poore that they could not doe the same, in whiche case three or fourre of them together, shal sende a Souldiour ² contributing ther, in euery of them to their power.

Item the fraries or Deanes of Churches and Cloisters of Religions persons, eyther men or woomen, althoough they were of the begging order, which for every ten persons of such Deanes, Fraries, and Cloisters, shall sende one souldiour, having first communicated and concluded the same for their Frarie or Dearie, shall inioy the same pardon, whiche pardon they whiche so shall be sent shall also inioye if they be poore.

It. in the temporall Priesters, whiche with consent of their Ordinarie, & the Regulars of their Superior, shall come and preach the woerde of God, or do any other vertuous church service, whiche they shalbe permitted to doe in the sayd Army, and without incurring irregularitte, & that they in the meane whyle shall neuerthelesse inioye their benefices by sufficient deputies, not being amy Pastors, or Vicars or Curates of soules, for such may not goe without cosent of his holines. And the souldiours which shal submitte them in these warres,

² shall not be bound to the fassing

² It is all for to make this contribution, whiche doeth as well agre with the Apostles vocation, as syer with water, and light with bakenelle.

³ The fraries, Monkes, Nonnes, and other spirituall persons, whiche are exempt from all temporall chargz, may not here goe free. For when to spill the blood of the Christians, and persecute those whiche will onely call vpon the name of Christ Iesus, neither cowter, cosie nor coape anyyleth, all must liche of one souce: Yea the holy spirituall persons are the first and chiefest whiche herein must shew their zeale, for it toucheth them the nearest, and howsoever the dice runne, the Pope must keepe his crowne on his head.

² Marke home this holy fater doth take vpon him power to rule ouer the conscience, and to bynde the same to his fasses, or to discharge it thereof, as pleaseth him: thinke you whether that bee not to place him selfe in Gods stede,

^{bb} This is also the very title and name of God, who in all places is called the holy one of Israel, as with his own name. But this heathenly father, which exalteth himselfe above all that which God is called by, doeth attribute to himselfe the title of the most holy, and of holiness it selfe.

^{cc} Of this contribution, there is sufficient rehearsal before: doe but onely marke that they will, that men shall liberally contribute, for a little may not suffice such an unsuitable gulse.

^{dd} That these interdictions or prohibitions may be esteemed for Apostolical, we will so believe, when they shall shew us out of the holy Scriptures, that the Apostles did euer de-send to call vpon God in all places.

^{ee} Whether this do agree with the doctrine of Jesus Christ, who saith that the father will not be worshipped, neither vpon one hill, nor at Hierusalem, nor in one place rather then in an other, but in all places, in spirit and truth. Reade *John 4. vers 21, 23 and 1. Tim. 2. ver. 8.*

^{ff} Howe this doth agree with the institution of the holy Apostle, Reade *Paul. to the Gal. 4. ver. 10. Coloff. 2. ver. 16.*

Dapes, although they be promise or charge of the Church, were bounde thereunto, if they themselves were in the waiales. Item his ^{bb} holines doeth permit all the persons before specified, and those which shall neither goe nor sende thereto, so that they liberally doe ^{cc} contribute of their goods, and helpe to this holy booke with their Almes heretofore written, that they during the saide yeare, which beginneth fro the day of the publishing of this Bull, may enjoy in all places all the Graces and faculties in this Bulle contained, to wit, that they at the time of ^{dd} Apostolical or ordinarie prohi-bition, may heare Masses in the chur-ches or cloysters, or in the ^{ee} parti-cular places of prayers (described and visited by the Ordinary) saying masses, or other godly offices, if they be Priests, by their owne per-sons, or els cause the same to be done by others in their presence, & of their familie and friends or kin-folke, and to receive the holy Sacra-ment of the Lordes supper, and all other Sacraments, except on Easter day, although it were at the time when the same ^{ff} were pro-hibited, so that they be not cause of such prohi-bition, or that it haue not bene their fault that such prohi-bition hath not bene called on, and ^{gg} conditio-

conditionally that they alwayses when they employ such places of prayers for the effect aforesaid, doe praye and make their prayers every one according to his devotion, for the preseruatiō of the league of the Christian Princes, and victorie against the Infidels.

Item doeth permitte that at the time of interdiction the bodies of the dead, may be buried in th hal- lowed Sepulchres with manne ⁱⁱ pompe of Buriall.

Item doeth pernitte to all persons which shal accept of this Bul, that they during the said yeare, may with the aduice and consent of both th Doctours of soule and body, eate flesh in the Lent and on other fasting dayes, & other ^{kk} prohibited dayes, during th said whole yeare. And that they also may freely at their pleasure ⁱⁱ eate egges and other meate in such maner that those which shall eate no flesh, obseruing in the rest the maner of the vsuall ecclesiasticall fasting dayes, shalbe accounted as having obserued and kept the aforesaid ^{mm} fasting. And in this permission of eating of egges and other viuentals at

and godly authoritie ouer the consciences of those bled hath delivered from that kynde of subjection to the elements. Col. 2.12.

^{mm} Behold and consider, that all the holines of the Roanish Bulman, consisteth only in extermal ceremonies and bodily motions, which the Apostle Paul affirmeth to be to small purpose. 1. Tim. 4. Ver. 5. commanding that in steede thereof men

ⁱⁱ Paul both learnēth 1. Tim. 2. that men shall pray unto God, for the Princes, Lordes & Ruleres, not because they shoud joyne together in warre, blod-shedding, and roting out of the fachfull Christians, as this holy father doeth here propounde, but to the ende we might vnder them live a quiet and peaceable life in al godlness and vertue.

ⁱⁱ Whether the Apostles did never in their life time halow any Sepulchres, we may looke in the Popish Gospell, and in their Decrees. For the Gospell and doctrine of Christ and his Apostles, doe not make any mention at all of any such heathenish superstition.

ⁱⁱ Also whether these pompeys of burials doe procede from Christ, his Apostles, or fro the heathenish, each one can indige who ever did reade the holy Scriptures, or doeth therewith examine the prophēte histories.

^{kk} This difference in meate and dayes, doeth evidently repugne against all that which Paul with platne wordes doth write thereof in sundrie places, Rom. 14. 1. Cor. 8.8. and speciallly Coloss. 2.16.18.19.20.21. 22.27. Yea he termeth it (writing to Timothee) 1. Timor. 4. Cor. 5. The doctrine of the dñe, out of the which may plainly be scannēd what a holy father he is, which shouldest these Bulles in to our hands. ⁱⁱ Here men doe againe clearely perceive that this holy father doth take vnto himselfe full power which Christ with his precious

blood hath delivered from that kynde of subjection to the elements. Col. 2.12. ^{mm} Behold and consider, that all the holines of the Roanish Bulman, consisteth only in extermal ceremonies and bodily motions, which the Apostle Paul affirmeth to be to small purpose. 1. Tim. 4. Ver. 5. commanding that in steede thereof men

men should exercise themselves
in godlines, which is profitable
in all things, having þ promise
of the life present, and of that
which is to come. Whereas to
the contrarie, this holy father
in his Bulis maketh as though
the kingdome of God did con-
sist in meate or drincke, or like ex-
ternall thinges, directly contrary
to that which Paul enywhere
teacheth, Rom. 14. Fer. 17. and
1. Cor. 8. 8.

ⁿⁿ Behold here againe, whe-
ther this terrestriall god be not
an acceptour of persons.

^{on} Who cannot out of this
playnely perceiue that this is a
carnall pardon, which can bee
good or bad with eating or not
eating of flesh, which hath no
comparison with the remission
of sinnes, which Christ by his
blood hath obtained for vs, and
not published by Bules, but
by preaching of the Gospell, not
consisting in the externall differ-
encie of meats, but in an inward
conversion of the mynde to God.

^{PP} Hewe the Heretikes are
layde aborde, wherby men may
perceiue that this god father
is not bent against the Turks,
but onely against those which
will not acknowledge him for
the head of the church of Christ
nor accept his deccrees and com-
mandements in stead of Gods
commandements, and institu-
tions of the Apostles: for they
must all be faithlesse heretikes,
though so it were þ they dabbie
ould did acknowledge Christ
the sonne of God, for their onyl
Saviour, Redemer and Me-
diator.

^{qq} Here the merites of Christ Iesu, are not much worth for to obtaine
remission of sinnes, but men must deserue this pardon with the merites of his
owne god workes, which are nothing else but an externall shewe of hypocriticall
ceremonies, without any right foundation of godlines, or of the right fayth and
crationes.

their pleasure, be not contained the
ⁿⁿ Patriarkes, Primates, Archbi-
shops, Bishops, nor other inferiour
Prelates, nor whatsoeuer Regular
person, or Priestes Temporall,
for as much as concerneth the
dayes of the Lent onely. Ne-
uerthelesse, excepting and reser-
ving from these, those whiche shalbe
of the age of threescore yeares, and
all the Knights and rulers of the
warre, to the which it shalbe lawe-
full to eate egges and other victu-
als at their pleasure, and shall ne-
uerthelesse enjoy the aforesaid par-
don or ^{oo} indulgence.

Item the abouenamed, which
shal not be able to come nor to send,
if they be contributorie & assyning
with their goods, and that they be-
sides the same contributions doe of
their owne devotion voluntarily
faste vpon no ordinarie fasting dayes,
and make their prayer, calling on
God to helpe in the victorie against
the unbelieving ^{PP} Heretiques, &
for his fauour to the League of the
Christian Princes. And if they by
reason of any labofull hinderances
could not fast, then let them do some
^{qq} other good worke at the discre-
tion

tion of their ⁱⁱ Confessor, or of their Pastor, as often as they shall doe the same, during the aforesaidyeare, he doeth remit and discharge them for fifteene yeares, fifteene ⁱⁱ forty partes of the penaunce vpon them imposed, and which they in any wise doe owe. And are yet also made partakers of al the pray-ers, Almes, ⁱⁱ Pilgrimages, and also of those of Hierusalem, and of all other good woorkes which are done in the vniuersall militant Churche and every member thereof.

Item it is giuen and graunted to all those which on the dayes of Lent, and other dayes of the yeare (when there shalbe Stations within Rome) shall visite five ⁱⁱⁱⁱ churches or five Altars, ^{xx} five times one church or one Altar, and that they devoutly do pray for the vnioun and victory before recited: That they shall deserue and enjoy all the Par-

Whether this holy Father hath drawne the same of Peter and Paul (of whome he vaunteth himselfe to be a Succelior) it may easely be perceived, if their writinges bee examined with this Bull.

ⁱⁱⁱⁱ This visiting of the five Churches or five Altars, wherby men do deserue great pardons by this earthly Father, is also grounded on the doctrine of Peter and Paul, even as the former. And therefore is it that their Epistles bee full thereof, as each one may see, who will but peruse the same.

^{xx} Christ the Sonne of God doth teach us, that the Lord at the latter day shall judge the god and the bad by the woorke of charity and loue, which they shal haue done to the poore. And the holy Scripture doth also teach in other places, that Faith shalbe called in accoupt, so that every man shall be dealt with according to his Faith. But that God should judge men by the number and quantity of the Churches that they shal haue visited, and where there are not five Churches, that there one Church or one Altar being five times visited, shall stand in stead of

five:

trust in Christ Jesu, wherein this merchant of Bullen is wholly ignorant.

ⁱⁱ This is the satisfaction for sinnes, whiche the Confessor doeth impose vpon the confes-sed, which is commonly some certayne number of *Pater noster* and *Ave marie*, to be sayde, like as a Parrot pratch without understanding, & that wilbe preferred in the iudgement of this terrestriall god, before the satisfaction whiche Christ with his death and passion hath at-chieued.

ⁱⁱ Here the score is cleane stic-ken out, for vndoubtedly the Lord God (at the leastwise this terrestriall god) will accompo-the penaunces with dayes, moneths and yeares, for to punishe ex-to forgive sinnes, not accor-ding to the word of the doctrine of the Gospel, as Paul meaneith *Rom. 5. Ver. 16.* but according to the score of these smerte Bullens and pardons, which are al most dñeby registered in the register of the soules of Saint Michael, and he will weigh them in his ballance against their sinnes.

ⁱⁱ Here the Pilgrimages of the god Catholices do tend to for-giuernesse of our Sinnes. Now

five Churches or five Years, is a fraudulent and bayne in-
vention or deceit, forged in the
forge of the ho' y father, or of
the God of this world, who by
such bayne hypocriticall super-
stitions seeketh to seduce the
worlde from the right sayth,
and true godlinesse.

^{yy} In all the holy Scriptures
there is not one worde mencio-
ned that there shoule be any
more pardōs, and remissions of
sinnes to be gotten in Rome
then els where: Therefore all
this is nothing els but a dinel-
lish inuention for to maintayne
the Babyloniall cittie, which
hath alwayes from the very be-
ginnung, filled her selfe with the
blood of the Apostles and Mar-
tyrs, and to heape up much
money, for to maintayne her
pryde and vanitie.

^{zz} Marke I pray you, wherin
this holy Father doeth repose
the holinesse and puritie of the
conscience, and consider whe-
ther the same doeth in any part,
yea in the very least part, agree
with the puritie which the A-
postles, Peter and Paule doe lay
before vs.

^{††} Here we doe playnely see
how they doe decyde and make
a iuste of the remission of
sinnes, which Christ hath ob-
tained for vs, & doe put them
selues in Gods stede for to for-
give and retaine sinnes ac-
cording to their pleasure, which
only they doe for to get mo-
ney, and therfore the Popes Apostolicall Seate of Rome is here admonished

that he is the childe of perdition, whereof Paule wroteth, which hath made his seat
in the Temple of God, and doeth teame himselfe God, vanuering himselfe of the
power and dominion of the Lord, consisting in the remission of sinnes.

[‡] In the Bull all maner of abominable sinnes, are noted or set downe: yes,
such that a Christian hart shoud have an horrour and feare to heare them named:
yet nevertheless they are all set downe and forgiuen in the text of the Aposto-

lē, Indulgences & Remissions
which are gotten and enioyed by
those which do visite the Churches
in [¶] Rome, & without the walles
thereof, and as they shoule deserue
the same, if they did personally vi-
site them. Item because they with
more puritie and cleannesse of con-
science may pray, his ^{xx} Holines
doth permitte to all the persons a-
foresaid, that they may choose for a
Confessor any Priest, either Tem-
porall or Regular, being one of the
approued by the Ordinarie, who
may once during their life, absoluue
them, and once more at the houre
of death of all and singular sinnes
and offences, [#] though they were
of those which were reserved to the
Popes Apostolicall seate, and also
of those which are declared in the

[¶] Bull in Cœna Domini (the crime
or Delicte of heresie excepted) and
they to haue and enioye full Par-
don and Indulgence thereof. And
of the offences and sinnes, which
are not reserved to the Apostolicall
Popish Seate, that it shalbe lawe-
full for him to absoluue the same ag-

often

often as they with a godly penitence shall confess the same, according to the greatness of the offence. And if there were any ^b satisfaction required for to attaine to the sayd absolution, they then to do the same in their owne persone, and if there were any hinderance, it shall be lawfull for them to cause the same to be done by their ^c heires or others for them. And it shalbe lawfull for the sayd Confessor also to ^d alter any of their promises of Pilgrimages or other whatsoeuer, and to conuerte them in any succour and ayde for this expeditiōn or dispatch, except the promises of Chastitie, Religion or Pilgrimage, beyond the sea. And if during the said peare, it shall happen, that they through present and sudden death, or by reason of the absence & want of a Confessor, chanced to dye without confession, if so be they be diseased with good penitence,

of Scripture are inuention of men, and have no resemblance at all with the doctrine of the holy Prophets and Apostles. But be mere Antichristian inuention, wherewith the grace and saving health of Christ by fayth in his blood, is made bayne and of none effect.

^d This doeth plainly repugne against the holy Scriptures, where it is evidentlie commaundered of the Lord, that men shall truly performe and paye the howes made unto his Maieſtie (if so it be that they be in our power, & be not repugnant to his commandements) *Deut. 23. Ver. 21. 22. 23. Cor. 6. 9.* &c. So that no auicular Confessor nor any creature in the world, hath any power at all to release vs therewſ. Therefore even as this holy father doth attribute to himselfe this power, not only to the end he himselfe might dispence withall such promises, but also to give another the same power, he doth evidently shewe that he is the Antichrist, wherof Daniel, Paul and John have written.

licel chilber, for a certeine summe of money. But the summe of heſe, that is to ſay, of thofe which doe only take Christ for the head of þ Christian church, and do not ſet by the Pope's Rule, can not be forgiuen, and is therefore excepted here, becauſe the Pope without any mercy, wil haue thofe rated out with fyre and fwoode, whiche be of that opinion.

^b Of this auicular confession and ſatisfaction, there is enough ſet downe before.

^c This doeth plainly repugne againſt the doctrine of the Gofpel, wherin is declared unto vs, that whofoever beleueth in the ſonne of God, he alredy bath life euerlaſting. But who ſo doth not beleue, is damned, and ſhall not ſe life, but the wrath of God abideth on him. *14. 2. Ver. 18. and 4. Ver. 36.*

Therefore all that whiche these holy Fathers do perhaſe men unto, that there yet ſhould be a ſwoye betwixne both, or a Purgatorie, out of the whiche men might be deliuered by the goddeder and deſerts of others, whiche yet are aliuie, is nothing else but a ſancke to gether mony together with *Dynges*, creating of Cloysters & other like matter,

which without any pafeſter, ſhould ſerve to ſet by the ſame.

c Of such auricular confession to be made at certaine times, the holy Scriptures doe make no mention at all, and it is nothing els but mans inuention for to get money, and to bring the Priests to the knowledge of all secrets of the world, and moreover to reach mens consciences and to bring them to the racke.

f This is a lyne glose for the utterance of his tromperty, and for to make these men to be much eschaumed off.

g Of this absolution & Pardon of sinnes, which this holy Father doeth attribute to him selfe sufficient mention is made before.

h This cryme of heresy is in al places excepted, because the holy Father doeth esteeme all the sinnes done against the Mysterie of God to be but small, and doeth cleanse them all with a Bull. But that which is done against his purse, and the profit of his Churches, can never be forgiuen, neither in this life, nor in the life to come, as it is most playnely set downe in his deuices. Cap. Violatores, 25. quæst.

t.c. veniens. 17. qu. 4. c. nullus fac
diff. 14.

i If the first Bull be good and firme, wherefore serueth the second? O; is the second necessary because the first is not sufficient, then doth it evidently appear, that although there were yet two hundred of the like Bullis, it wouide not awaile. Turne to the Apostle Paul
Hebr. 10. 13. 18.

and that they at the ^c time limited and ordained by the Church, shall haue confessed themselves, & that they shall not haue bene carelesse or negligent in the trusting to this Grace, they then shall likewise inioye full Indulgence, Pardon, and remission of all their sinnes. And it shalbe lawfull to yeelde unto their bodie s ecclesiasticall buriall, if they be not deceased being excommunicated, notwithstanding the interdiction or prohibition. Likewise his holines by his particular Breife hath graunted that all faithfull Christians which shall take this Bull thoice ^f within the time of the aforesaid yeare, may once more in their life time, besides that which hereaboue is graunted and giuen them, haue ^g absolution of all and singular sinnes, and trespasses, and offence s or excesses, howe grieuous soever they may be, and of all and singular sentence s of excommunicatiōn, wherein they shalbe fallen, although they were of those which are contained and expressed in the Bull of the Lordes Supper, & wherof the absolution is reserved to his Holines, except the ^h crime of heresy, as is aforesaid. And that they for ⁱ two times may inioye all the Graces, Indulgences, remissions, Faculties, pardons, or absolutions in this

in this Bull contained. ^k And his Holines doeth give power and authoritie to vs the Licenciate, Don Thomas de Salazar, Treasurer and Canon of the holy Church of Siuill, Councellor of his Maiestie, ¹ generall Commissioner of the holy and generall Inquisition, that we may detaine & keepe in suspence, during the peare of the publication of this Bull, all the graces, Indulgences, faculties, and priuileges graunted in these aforesaide kingdomes & dominions, Iles and Provinces, and all and singular Churches, Clotsters, Hosptalles, Friaries, Holy places, and particular persons, though it were so that the graunt did continue ^m any clause contrary to y^e said detention or suspēce. And likewise also, to th' end we might cause the saide Graces and faculties, and all other things againe to take effect. And to th' end we and our Subdelegates, may suspende the interdict, if there shall bee any, where this Bull shall bee preached or published. And likewise also for to arbitrate, judge and declare, according to the qualites of the persons, the contributions and Almes, which they must give that will inioye this Bull. And we the said Licenciat, Don Thomas de Salazar, Treasurer and Canon of the holy Church of Siuill, Coun-

^k This is a marueilous power which this terrestrial god and Vicar of the sonne of God, here vaunth off, as that not he onely may suspende & make voide all the graces which theretofore are graunted, but doeth also give another full power to doe the same. Truly if these Graces, Pardons, absolutions of sinnes, did procede from God, no man could suspende them, that is to say, detayne, or keepe backe the effect, but, because they procede not from God, but from men, and not from Christ, but from Antichrist, therefore Antichrist and his seruantes, may play therewith as with a ball, and make the same either god or bad, as best serueth for their purpose.

^l Consider whether any Apostles or Ministers of the Church, did ever take upon thē the vocation of the inquisition, and you shall finde that the holy Scriptures doe not make any mention thereof.

^m Here you doe plainly perceiue that they can say and vs say, they may give and take againe their Graces, Pardons and Bulls, suspende and annulle them, allowe and disallowe them, and doe therewith what they will, for they be but crafty dents for to drawe money out of mens pursles.

" Here againe, it may easely be perceived that all these Indulgences and Pardons, be nothing els but vole, vaine, and fruulous Bullis, or waterbubbles, and wyndes, which the Popes of Rome doe graunt for to deceave the simple people. For if such pardons were good and of value, they would alwayes remayne so, and would never be suspended or kept back, for the mercie and calling of God, is without repentance, saith *Paul*, *Rom. 9.11.29.*

" Marke the byle bloody minde of this holy Father, howbeit he doeth most highly esteme the building of the Churches of Rome, and doeth sell heauen for to get money to that effect, and for to maintaine therewith his poude and whorish arrogancie. Yet neuerthelesse, he doeth prefferre this present action of persecuting the poore Christians before all other, and is content that the giuing of money to wardes the buylding aforesaid, shal for a time cease, so that his truell warre and the contributions thereof may haue their course.

" Here men may perceiue againe, that vpon their clauses & in generall vpon all their Bulis, no regard at all is to be had, seeing they may be called in, cancelled, and made of none effect as men please.

celer of his Maiestie of the holy Inquisition, general Commissioner of the aforesaid holy Crosse, given vnto vs by the Apostolike Romish authoritie, in fauour of this holy Bull, & to the ende so holy a worke be not hindered, nor do not " feare by reason of other Indulgences. Theresoze we doe suspende during the yeare of the publishing & preaching thereof, all and singular graces, Pardons, and Indulgences, & faculties, ginen ioynly or severally by his Holines, or by þ holy Popes his predecessors, or by their holy Apostolicall seate, or by his aforesaid authoritie, in all the aforesaid Realnes and dominions of his Maiestie, to all and singular Churches and Cloisters, Hospitals, and to other holy places, Uniuersities, ftyeries, and particular persons, although the saide Graces and faculties, were for the " building of Saint Peter of Rome, or of other like Crusados. And though it were so, that all the same or any of them, did containe þ any clause contrary to this suspence. And also, though it were so, that we for the getting of þ publishing thereof, had given our consent, during the yeare of the publishing and preaching of this aforesaid Bull, no bodie may obstatne or inioye any other graces,

þ Indul

¶ Indulgences, Pardons or facul-
ties, nor publish the same, except
those which are given and graun-
ted to the chiefe of the ^{the} beggyn-
gryars, soasmuch as toucheth
their frysars. And in fauour of this
aforesaide Bull, we doe declare by
the saime Apostolicall authoritie,
that those which shall accepte this
aforesaide Bull, may haue and inioy
all the Graces, Faculties, Indul-
gences, Pardons, Jubiles, in the
Pardons and absolution of sinnes,
which vnto them haue been given
and graunted by our most holy fa-
ther Gregorie the thirteenth, and by
the other deceased Popes of bles-
sed memorie, and by the holy Apo-
stolike Seat, or by his authoritie
in the aforesaide suspension conte-
ned, which we by vertue of the said
Apostolicall commission doe corro-
borate, and by the saide Apostolike
authoritie wee doe suspende the
interdiction if any there be where
the suplication & preaching of this
Bull shalbe made eight dayes
before, and eight dayes after, euuen
as in the Bull of his Holines is con-
tained. And we doe declare that
those which shall accept the same,
must receive and keepe this dis-
course and ^{the} Bull printed in pa-

their Subjects Bulo, euuen as though they did play with a bubble or ball.
¶ This is euuen so as men doe publish the free fayres, and heire doe all interdict-
ions surcease, because this commeditie might bee well sold.

¶ Poore sadle blinde men, open
here your eyes, and behold the
wicked proceedinges of these
Antichristis. Christ hath for e-
uer and euer obtained for vs
grace and remission of our sinnes,
without any exception or re-
striction, and these holy fa-
thers doe cancell all other gra-
ces, fauours, and remissions of
sinnes, because they might erect
their bloody warres and cruell
persecution against the poore
Christians. And meane whiles
they would perstaide men that
the graces or pardons which
they so doo dispense and make
vord, shold be the very same
which Christ Iesus hath with
his pretious bloud obtained for
vs. Whereas they are not asha-
med to make open defence, that
none either may giue or receive
any such grace, indulgence, and
pardon, but onely the same which
they themselves doo heire ex-
plaine, at the least, during the
time that this Bull shall conti-
nue, which is a mere iest and
derision of God, & of the grace
which we receive by his preti-
ous death and bloudshedding.

¶ Here be onely excepted the
pardons graunted to the Fryars
Mandians, even as though
Christ died rather for them then
other men, whereas to the con-
trary it is written in the Lawe
of God, that there shall not bee
any begger in Israell. Deut 15.
Verse 4. And whereas Paule also
doth greatly rebuke idle person
saying, that who laboureth not
dought not to eat. Thess 3. v. 10.

¶ Marke, I pray you, these iest-
ers, which doo dispense, make
vord, and then againe confirme

consider here, whether this be the meanes wherewith the Apostles Peter and Paul did reveale and preach the remission of sinnes, and the grace of the Gospell to the people, that they must haue a Bull sealed, & giue two siluer Reals for to be partakers thereof.

Who doth not heare perceame that these sealed Bulls be the very marke of the Antichristianall beast, wout which no body may buy nor sell. *Apoc. 13. Ver. 16. 17.*

^x It is heare to bee noted, that all these Graces, Pardonys, and Indulgencies are to bee bought for two siluer Reals, wherat they bee taxed by these holy fathers, for a publike scorne of God, and of the Lorde Jesus Christ, which could not with any gold or siluer, or oþer earthy thing, but onely with his holy pretious bloud and suffrance, fulfill the fathers sentence, for to obtaine for vs forgiuenesse of our sinnes. *1. Pet. 1. Ver. 18. 19.* And herewithal note

also that these Apostles bee right Disciples and Mediators of *Simon Magus*, who would haue bought the grace of God with money. Wherefore let all men shunne these Antichristianall Pedlers, and giue eare unto Christ, who by his Prophet *Esay* saith: Come to me all you that thirst, come to the water, and you that haue no money, come buy and eate, come buy without money both wine and mike.

Wherefore do you lay out siluer and not for bread, and your labour without haing satisfied, harken diligently unto me, and eate that which is good, and let your soule delight in fatnes, incline your eares and come unto me, heare and your soule shall live, and I will make an euerlasting covenant with you, even the sure mercies of *David*. *Esay 55.*

For thereby you do perceame that Christ Jesus doth extende his graces, not for money, but of his louing kindnesse, not unto those wch do buy these many Bulls, and do cause their names to bee put therin, or whch goe to warre against their neighbours. But to thole which do incline their eares to the doctrine of the Gospell, beeing the covenant of the Almighty, which doth prescribe unto vs the sure mercies of *David*.

per, sealed and subscribed, without name and seale, soz otherwise they shall not obtaine nor enioye the aforesaide Bull, nor the Graces and Pardonys of the same.

And forasmuch as you haue giuen two siluer Reals, which is the Almes wherat we haue taxed and valuated the same, and accepted this Bull, and your name written therein, therefore you haue obtained, and haue here graunted vnto you the ^x Indulgencies, Pardonys, Graces, and Faculties, and you may vse and enioye all the same, in maner and forme aforesaide. Wherefore wee haue caused these presents to be giuen thee, which are printed in Madril, the xiii. daye of September. 1584.

The forme of Absolutio, which
may bee giuen once during
life, & againe at the houre of death,
by ^b vertue of this Bull, to what-
soever persons, which shall accept
thereof:

Misereatur tui omnipotens Deus,
&c. By the authoritie of the al-
mighty God, and of the blessed
Apostles Saint Peter and Saint
Paul, and of our most holy father
speciallly giuen & granted vnto you,
& vnto me committed, I do absoluie
you of all Censures or condemnat-
ions of excommunication, great &
small, suspece of interdict & iure vel ab
homine, & of all other censures, sen-
tences or condemnations & penal-
ties, into which you for any cause
might be fallen, although the ab-
solution thereof were reserved to
the holy Apostolical Chaire, even
as by these presentes the same is
graunted vnto you. And I do place
you againe in vniōn and communi-
on with the faithfull Christians.
And likewise I doe absoluie you of
all your sinnes and offences & ex-
cesses whiche now you haue confes-
sed vnto me, and of those whiche you
should confesse, if they came to your
remembrance, though so it were
that the absolution thereof did be-
long to the holy Apostolical Chaire,
as is aforesaid. I doe graunt vnto

2 We haue herre before saens
that there is no other maner of
absolution prescribed of Christ,
nor ordained by the Apostles,
but that the remission of sinnes
should bee preached to all those
which belene the Gospell, and
doe gine eare to Christ Iesu,
therefore this forme must of ne-
cessitie be esteemed soyl an Ant-
christianall forme.

b It is sufficiently declared
here before what vertue this
Bill hath.

And the more openly to
speak with God, they do be-
ter to the poor silly people their
pardons in a language which
they understand not, directly con-
trary to all the doctrine of Paul,

1 COR. 14.

^d They ought first to shew that
God almighty had given him
authoritie for to graunt such
Wills.

We haue borne able suffi-
ciently to perswade by the pre-
misses, that all this is cleane re-
pugnant to the doctrine of the
Apostles, and speciallly against
the Epistles of Peter and Paule,
and therefore it cannot bee that
they haue received any such au-
thoritie of them.

To the ende to declare vnto
all men what power & authori-
tie this most holy Father hath,
wee briefly will here rehearse
that which the Apostle *John* in
his *Reuelerion* doth write there-
of. He saith, that the old *Dragon*,
that is the *Devill*, hath re-
signed his seate and great might
to the beast with seven heade
which beast, the *Angell* saith
doth signifie the *City* with seven
hills, wherepon the *Whore* sit-
teth arrayed with purple and
scarlet, gold, pretious stones
and pearles, which is the great

Towne which had her dominis
on (at the time of John) ouer
the Kings of the earth, *Apoc.*
17. Ver. 4. 18. Now this towne
cannot be any other but the Cittie of *Rome*, which at that time
did almost raigne ouer all the
Kings of the world, and many
yeares cruelly persecuted all
faithfull Christians, and hath
made her selfe drowne with the
bloud of *Martyrs*, *Apoc. 17.*
Verse 6. Therfore he doth more-
over say, that this Beast was
wounded even to the death, but
hath givien all her power to an-
other Beast, which hath two
hornes like to the hornes of the
Lambe, and speaketh like the
Dragon, and doth bse all the
power of the former Beast, and
procureth that all the inhabi-
tants of the earth do worship

againe the first beast, destroying all those which will not doo the same, & doth seduce
all those which dwell on the earth, causing them to haue a signe or marke in their
hand or on their forhead, without the which no body may buy or sel, *Apoc. 13.* Out
of the premisses it may plainly bee seene, that this hogly Father is heretilie set
forth & described. For all his Cardinals and whole tablement be clothed in purple
and scarlet, which is the very Livery whereby they be described: He is furnished
with gold, siluer, pretious stones, and pearles, more than all the Kings of
the world, hee hath also receaued all the power of the Cittie of *Rome*, and
he hath againe erected the Romaine seate, which (through the declining of the
Romaine Empire) was (as it were) wounded to the very death: and doth com-
pell all the inhabitants of the earth to worship the *Saint* of *Rome*, and to acknow-
ledge the same for supreme head of *Christiā Church*, or els he doth murther the: he
hath also a name blaspheming the Lord, whose power he doth attribute unto him-
selfe: He selleth his merchandises to Kings, Princes & Lords, and doth make
them kille his fete: prohibiting that no body may buy or sell which hath not his
Character, that is to say, his marke or *Wuls* which he presseth on all his *Prestes*.

So that it doth manifestly appeare, that he is the very Antichrist which in
all thinges doth cleane oppose himselfe against the Lambe of God Christ Jesus.
For euен as the person of Christ is most plainly knowne in that he is very God,
& very man, which none can be unlesse he be the very Christ, which is, the annoyn-
ted of the Lord. Even so the *Vope of Rome* doth daunt himiselfe that he is ney-
ther very God nor very man, mitigating that which standeth in the Decree. *Nec*
Deus est nec homo, sed neuter & inter se rursum: he is neyther God nor man, but
things is contrary to Christ.

For though so it be that he do take bpon him the two hornes of the Lambe, to
wit, the estates of King and high *Prest*, yet notwithstanding these his two bo-
cations

you perfect Indulgence, pardon, &
absolution of all your sinnes, which
nowe or at any other time you haue
confessed, forgotten, or beene igno-
rant of, & of the paines which you
ought to suffer for them in *Purgato-
ry*: *In nomine Patris, & filii, & spiritus
Sancti, Amen.*

In the houre of death the confes-
sor shal say: and if God through his
mercie doe let you escape this sickes-
nesse wherein nowe you be, then you
shal keepe this Indulgence or Par-
don vntill the very houre of your
death.

The end of the Bull.

The forme of Absolution.

41

two vocations, be cleane contrary, and repugnant to the vocation of Christ Iesu, according to his owne confession.

For Christ speaking of his kingdom, saith; *My kingdom is not of this world.* The Pope to the contrary doth termme himselfe in his titles, *Dominus Mundi.* that is to say, Lord of the world, and to be God on earth. Which title in the holy scriptures is properly attributed to the Dwell and the old Dragon, which is called, *Deus mundi seculi, & Princeps mundi,* of Christ himselfe and of Saint Paul, *John 14. 30. & 16. 11. Ephes. 6. 12. 2 Cor. 4. 4.* And for a token that his kingdome and dominion is of this world, at the time of his coronation he causeth some toke and flake to be tyed to a speare or pyke, which is set on fire when he passeth by, and men call then unto him, saying; *Sic transi gressus mundi (ante Pater, which is in English: So passeth the glory of the world holy father.*

Christ would not accept a kingdome, nor be a King in this world. *John 6.* The Pope assumeth to have full power (and that it is his office) to distribute, give, and take Realness and kingdomes, to whome and from whome he pleaseth, which Sathan or the old Dragon also doth ascribe to himselfe. *Luc. 4. Verse 6. Mar. 4. Mar. 1. 11.*

Christ himselfe is subiect to the Magistrates, and dooth will all his to be subiect or obedient to all magistrates.

Antichrist will not be subiect to any temporall Magistrates, yea hee dooth exempt all his Priests, Monkes, Frayres, and all which haue his Marke from all Magistrates, causing Emperours and Kings to kisse his feete, and calling himselfe the King of Kings, and Lord of Lords.

Christ the high Priest doth once offer vp himselfe without more, and so he entereth into the holy place, which is not made with hands, haing obtained for us (by faith in him) remission of sinnes, and a perpetuall reconciliation with God the Father.

The Antichristian high Priest doth offer vp a cake of dome, which he personeth the people to be the living God, and dooth sacrifice the same daily for a signe that it is but an idle and baine sacrifice, and dooth gaine power to his Priests and shawelings (by vertue of the Character, wherewith he dooth indue their head and hands) to offer the same a newe every day for the remission of the sinnes of the living and dead, selling his Buls and Pardonys for a pice of money, and entring into an intented holy place made with handes, for to give unto the blind and bewitched persons absolution, with an eternall signe of the Crosse of all censures in eating of flesh and egges in the Lent, &c.

And for to declare all the contrarietees from the beginning to the ending, as that the one was poore, the other rich; the one of meane conversation, the other adorneed with gold, siluer and pearls, and frequenting onely with Kings & Princes; the one meete, humble and quiet, the other arrogant, cruel, and woruring swartes and bloudshedding; the one converting the world from all creatures to God onely, the other perverting from God all manner of creatures, and a thousand such like.

Forasmuch as the declaration thereof would be too long and tedious, and that they are particularly described by others, we will omit to set the same downe here, contenting our selues with the evident conuincions of this Work, which doth most manifestly reugne against the doctrine of the Gospel of Ihesu Christ, concluding that this power and authoritie, which he arrogantly doth ascribe to himselfe, is nothing else but the power of the Dwell, and of the old Dragon, whereof John in his *Revelation* witnesseth, who from the beginning hath borne a murderer, & thence

soe doeth graunt his Pardons, Indulgences and graces, to those whiche also are murtherers, and whiche gine their money for the murthering of Christians.

And therefore we will and require, and do also admonish all men, not to drinke out of the cuppe of this Whore, nor worship this Beast, nor receaue her Mark, but to cleane fast vnto Iesu Christ the Sonne and Lambe of God, which onely taketh away the sinnes of the world, and who alone hath the keye of David, and doth onely open, and none can shut, and who shutteth, and none can open: For vndoubtedly this Lambe of God shall yet obtaine the full and perfect victorie against the Beast and all his enemies. Therefore vnto him whiche steech vpon the Throne, and vnto the Lambe of God, be all honour, praise and dominion for euer. Amen.

A

Sommarie or rehearsall of the stacions, indulgences and Pardons of Rome, which his holines doeth giue and graunt to all and singular persons, which shall accept of this Bull, and shall doe and performe that which therein is contained.

On the first day of Lent in S. Sabine, absolute indulgence.

On thursday, in Saint George absolute indulgence or Pardon.

On fryday, in S. John and S. Paule absolute indulgence.

On saturday, in S. Trifon, absolute indulgence.

On Sonday, in Saint John & S. Peter, absolute Pardon.

On Monday, in S. Peters bandes, absolute indulgence.

On Tuesday, in Saint Anastase, absolute indulgence.

† And this day a soule departeth out of Purgatorie.

On wednesday, in S. Mary the great absolute Indulgence.

On Thursday, in Saint Laurence Palisperna, absolute indulgence.

On Fryday, in the holy Apostles, absolute Indulgence.

On Saturday, in S. Peters, absolute Indulgence.

On the second sonday, in S. Maric of the shippe, and Saint Maric the great, absolute indulgence.

On Monday, in S. Clement, absolute indulgence.

On Tuesday, in S. Balbint, absolute Indulgence.

On

On wednes day, in S. Cicilia, absolute Indulgence.

On Thursday, in our Lady beyond the Tyber, absolute Indulgence.

On Fryday, in S. Vidael, absolute Indulgence.

On Saturday, in S. Peter Marcelino, absolute Indulgence.

* And on this day, there is soule deliuere out of purgatorie.

On the third Sonday, in S. Laurence without the walles, absolute Indulgence.

* And on this day, there is a soule deliuere out of Purgatorie.

On Monday, in S. Mark, absolute Indulgence.

On Tues day, in S. Potentian a, absolute Indulgence.

On Wednesday, in S. Sisto, absolute Indulgence:

On Thursday, in S. Cosmo, and Saint Damian, there is shewen the picture of our Lady of the people and of peace absolute Indulgence.

On Fryday in S. Laurence in Luc. absolute Indulgence.

On Saturday, in S. Sulanne & S. Maric of the angells in the Thermes, absolute Indulgence.

On Sonday, the fourth in the holy Crosse in Hierusalem, absolute Indulgence.

* And on this day, there is a soule deliuere out of purgatorie.

On Monday, in the holy fourre Crowned absolute Indulgence.

On Tues day in Saint Laurence in Damaso, absolute Indulgence.

On wednes day, in S. Paule, absolute Indulgence.

On Thursday, in S. Silvester and S. Martin in the hills, absolute Indulgence.

On Friday, in S. Eusebio, absolute Indulgence.

On Saturday, in S. Nicholas in the prison, absolute Indulgence.

On the first Sunday, in S. Peter, absolute Indulgence.

On Monday, in S. Gregories, absolute Indulgence.

On Tuesday, in S. Quirre, absolute Indulgence.

On Wednesday, in S. Marcus, absolute Indulgence.

On Thursday, in S. Apollinari, absolute Indulgence.

On Friday, in Saint Steven the round, absolute Indulgence.

* And on this day there is a soule delivered out of purgatorie.

On Saturday, in S. John before the Latin gate, absolute Indulgence.

* And on this day, a soule is delivered out of purgatory.

On Palm Sunday, in Saint Lateran, absolute Indulgence.

On Monday, in Saint Paradis, absolute Indulgence.

On Tuesday in Saint Prisca, absolute Indulgence.

On Wednesday, in Saint Marie the great, absolute Indulgence.

On Thursday, in Saint John Lateran, absolute Indulgence.

On Friday, in the holy Cross of Hierusalem, and in Saint Marie of the Angels, absolute Indulgence.

On Saturday in Saint John de Latran, absolute Indulgence.

On Easter day in the great Saint Maries, absolute Indulgence.

On Monday, in S. Peter, absolute Indulgence.

On Tuesday, in S. Paule, absolute Indulgence.

On Wednesday in S. Laurence, absolute Indulgence.

* And on this day, there is a soule delivered out of purgatorie.

On Thursday, in the holy Apostles, absolute Indulgence.

On Friday, in S. Marie de Ronde, absolute Indulgence.

On Saturday, in Saint John de Lateran, absolute Indulgence.

On Sunday in albis, in S. Pancratius, absolute Indulgence.

Stations after Easter.
In the great Letanies, this is the feast day of Saint Marke,
at S.

at S. Peters, absolute indulgence.

On Ascension Day, in Saint Peters, absolute indulgence.

On Whitsom-eve, in S. John Lateran, absolute indulgence.

On whit-Sunday, in Saint Peters, absolute indulgence.

On Monday, in S. Peters bands, absolute indulgence.

On Tuesday in S. Anastasio, absolute indulgence.

On Wednesday, in the great S. Maria, absolute indulgence.

On Thursday, in S. Laurence without the walls, absolute Indulgence.

† And on this day, there is a soule delivered out of Purgatory.

On Friday, in the holy Apostles, absolute indulgence.

On Saturday, in S. Peters, absolute indulgence.

† And on this day, there is a soule delivered out of Purgatory.

On wednes-day in the Ember-weeke, in great Saint Maries, absolute indulgence.

On Friday, in the holy Apostles, absolute indulgence.

On Saturday, at S. Peters absolute indulgence.

Stations of Advent.

The first day, in great S. Maries, absolute indulgence.

Item in the same Church upon all the feast days of our Lady, absolute indulgence.

On the second Monday in the holy Croffe in Hierusalem, & in Saint Maries of the Angels, absolute indulgence.

On the third Monday, in Saint Peters, absolute indulgence.

On wednes-day in the Ember-weeke, in great S. Maries, absolute indulgence.

On Friday, in the holy Apostles, absolute indulgence.

On saturday, in S. Peters, absolute Indulgence.

On the fourth sonday, in the holy Apostles, absolute Indulgence and pardon.

On Chritmas night, in y great Lady-church, in the Chapell of Reschre, absolute indulgence.

In the second Mass of the Alte, in S. Anastas, absolute indulgence.

On Chritmas day in the third Mass, in the great our Lady, absolute indulgence.

On S. Steuens day, in the Rondे of S. Steuen, absolute Indulgence.

On S. John the Euangelists day, in the great S. Maries.

On Innocents day, in S. Paules, absolute indulgence.

On the day of the holy Circumcision, in S. Maries over the Tyber, absolute Indulgence.

On the day of the Epiphanie, in S. Peters absolute Indulgence.

On the Sonday of Septuagesima, in S. Laurence without the walle, absolute Indulgence.

¶ And on this day, there is a soule redeemed out of purgatorie.

On Sonday of Sexagesima, in S. Paulcs, absolute Indulgence.

On Sonday of Quinquagesima, in Saint Peters, absolute Indulgence.

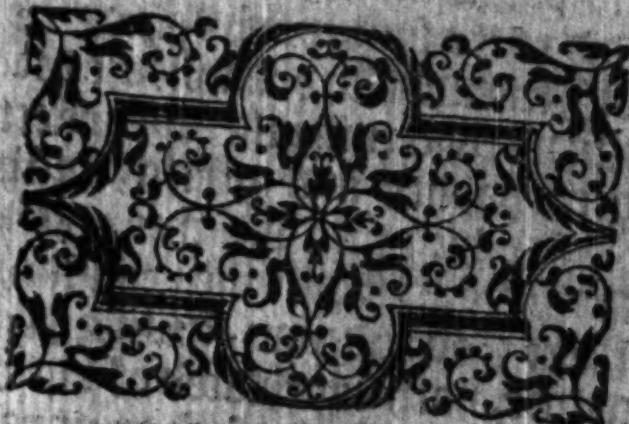
A Preface or preamble, to another Bull of the
most holy Father the Pope Gregorie the thirteenth, & 13
translated out of Dutch into English.

The holy Scripture doth declare unto us many great examples for to induce a bide us to the defence of our holy Christian Religion, seeing our Lorde God having chosen king Saul, did so strictly bide him to take in hande the enterprise and conquest of the Countrey of the Amalckites, chadging him that hee should kill them all without any mercy, and without sparing any, and that hee because the sayde King had not so performed the same, did so cruelly punish him, that he did chase him out of his house, and did rent a sunder and destroy the kingdome and dominion of Israel: which example the Machabees haue also gauen unto us concerning the sayde effect, during and enduring so great paynes and grieses, for the defence of the Lawe of God, which men did then obserue: howe much the more are we Christians then bounde, seeing that Iesus Christ very God and man, having taken vpon him our humaine nature, hath vouchsafed of his owne free will in his life time, to endure for vs such great paynes, travells, & griefe, and to die so shamefull a death for to rayne vs vp, and to gaine unto vs life everlasting with his endles glorie, to defende his holy Catholike fayth, euuen as our holy mother the Church of Rome doeth mainteine & institute the same, and to feare in this behalfe the punishment of God, if we doe not as we are bound. To which effect the Catholike king of Spaine, and specially king Phillip, our Lord, as generall protector of our holy Christian faith, & of our holy mother the Church, hath alwayes endeavored, and yet doth with all his power to defende the same against Infidels & hereticks, who

Doe

A preface to the Bull.

doe daily seek with their power and Armes to subdue and
subuert the Christians. By reason whereof, and for the
helpe and assistance of so holy a worke, his holines through
a holy zeale and Fatherly affection which hee hath of the
Christians, hath graunted the Bull of the holy Crusado, bi-
cause that al faithful Christians, which shall accept therof &
glue the Almes hereunder declared, should obtayne
and entoye the Graces, Pardonys, Indul-
gences and faculties hereafter
following.



Indulgences and Pardons. 49

The translation of a certaine Pardon and Indulgence, graunted by Pope Gregorie the xiiij. Translated out of Spanish into English, &c.

Indulgences graunted by our holte ffather Pope Gregorie the xiiij. to those that do fulfill one of these things that hereafter followeth, hauing one blessed Bead with him, at the suit of the Reuerend Father Alfonso Algazay, of the companie of Iesus, Rector of the Colledge of the English-men in Rome.

Those that haue one of these Beades, in what place so euer he be in, getteth all the Indulgences and Pardons, graunted to the companie of the holy Trinitie of Rome, doing what there is commaunded: but the Pardons vnderneath written, onely are for the English people, and for those that doe employ themselves to the restoring of the faith in England, and for those that do trauaile in every manner for the same: and for those that doe dwelle in the other partes of the Moun- taines, is also graunted the same Indulgen- ces.

What person so euer hath one of those Beades, and is penitent, and purposed to confess himselfe, and receive the Sacraments so soone as he may, and maye then the Beades

of our Ladie, or other: or readeth the passion of Christ, seauen Psalms, or the Lettene, praying for the holy Father the Pope, our protector: or for the state of the holy, or increase of the faith, or for the conversion of England, Ircland, and Scotland, or the Heretickes: so many times as he doth pray, getteth full remission and Plerace Indulgences.

All these Indulgences that are graunted to those that say prayers to the Crowne, or Beades, or seauen Psalms, shall those get, that lamentable prayeth one whole houre or halfe an houre, as also those that for the space of one *Miserere*, doth punish the flesh with Religious discipline or Whippe, or for the space of a day or a night weareth a Cilicio, or Slack-cloth.

Whosoever for the Christian faith commeth to indaunger his life, or of imprisonment being prisoner thinketh to receive torment, whipping, or there whatsoeuer shame: or by long imprisonment commeth to haue a feuer, or whatsoeuer other sicknesses, saying one Pater-noster, or an Ave Maria, obtaineth remission of all his sinnes, so often as he shall haue neede thereof: And also getteth the same Indulgences, he that suffering these troubles do offer them to GOD, for the destroying of the faith in these parties, or prayeth for those that

and Pardons!

31

procureth it, getteth the Popes blessing, and so

whatsoever being confessed or penitent, saith Mass, or is accustomed to hear it to be sayd, praying for the holy Pope, our Master, increase of the faith, the Church, or conversion of Heretickes and Infidells, getteth Indulgences, *Plena* once euery moneth.

When one of these Beades bee broken or lost, he that hath it may one time, two, or many times, put blessed in stead thereof, and shall haue the same Indulgence: but in those Kingdomes where it is commaunded upon paine of death or other great punishment, agaynst such that carieth the said Beades, it is granted vnto such that in stead of the Beades, they may carrie any precious stome, one, or many Corall, whatsoeuer sort of stome, or poumander, or a little Crosse, the Image of any Sanct, whatsoeuer fashion it bee, or the picture of Death, in bone, mettle, or wood: and this they may do, as many times as they shall haue neede thereof.

To all those that haue one of the sayde Beades, is pardoned al the trespasses wherewith they haue fallen, praying in the dewine seruice, or hearing or saying Mass, if they do say the *Psalmes*, *De profundis*, or *Laudate Dominum*, or any other of the *Song Magnificat* animes.

G 2

Other

Other Indulgences besides the above sayd, granted
vnto Crucifixes, Brouches, and Crosses.

Whosoeuer hath a Crucifixe or Brouch
blessed, and beholdeþ it, or suffreþ
with deuotion, getteth every þre one
hundreþ daies of þe Bead.

Whosoeuer saþteth þaffe, or causeth it to
bee sayd upon an Altar, where a Crucifixe or
one of the sayde Brouches is, euery friday
deliuereth a soule out of the paynes of Purga-
torie, as also in the day of the Bead: and in the
tweþiue daies.

To whom soever hath lost one of thesee Cru-
cifixes or Brouches, may put in the place one
time two, or many, an other Crucifixe or
Brouch vnblessed, as it is graunted to þe Bead.

Whosoeuer being confessed, doth receiue the
Sacraments in the day of Trinitie or Pen-
ticoſt, or in euery day of our God, of our Ladie,
or of the Apostles, or of S. Thomas Archibishop
of Canterbury, or of S. Edmond, or of S. Gregorie
first Apostle in England; or in the day of the
founders and Advocates of the sayd þe Bead,
or in the feaſt of the sayd Sacrament: whose
notable Reliques, Church, or Chapel, be in
the same place all the Indulgences or free pardon for þe
þe Bead.

self, or for Santes & saintfull Deceased, in that afores
manner of Synfrages it is ordyned.

At many times as one comfesseth his sins
to a labourell Confessor, or being penitent, or
with intent to confesse, and with devotion hea-
reth Massie or Synod, or examineth his con-
science, or teacheth or heareth the Christian
doctrine, al, or part, or to lypne amiss or make
peace, or procurer to any other to do some
good Deed, or charitabilites, coumpling them
with desire, or procurer them for him selfe to
depart, or counselling others to Depart from
the profound conuiction of the Heresies,
perswading himselfe, or others, to keepe the
Christian faith, getteth all the Indulgences
granted to our Ladie of Lorew, Saint Ma-
rie the greater, and Saint Iohn Lawrance of
Rome.

Whosoever hath one of these Beades, and
doth with devotion say, according to the use
of the Church, or of the Use of our Ladie, get-
teth a hundred peeces of pardon, and if it bee
with bread or drunks, getteth a thousand peeces
of pardon.

Whosoever sayeth to the crobone of our
Ladies Beades, or the seauen Psalms, or the
Lutenies, for the conuiction of Heretics, in
Aduent, Lent, or on the day of Stationes in Rome,

getteth the like pardons, as if personallie
did visite the places.

Whosoever perswadeth one an other to
leane his enill life, from horriblie crime, especi-
ally heresie, getteth a thousand yecres of In-
dulgences.

Whosoever prayeth seauen times the Pater-
noster, and Ave Maria, or on the Crowne, or
Beades, or Psalmes, or Lettynes, with deuotion
before God, or some Altar, or Image, for the
conuersion of England, Ireland, and Scotland, get-
teth all the Indulgences that those getteth,
that visited the seauen Churches of Rome.

Whosoever he be that hath Priesthood, and
carrieth with him one of these Beades, & saith
two Masses for the dead in the weeke, or the
same that the day followeth in the Mass-
booke, offering it for a soule in Purgatorie, it
shalbe delivered through manner of Suffrages,
from the Payne of Purgatorie: & those that haue
not Priesthood, if they bee confessed, and re-
ceiue the Sacraments, praying the seauen
Psalmes, or the Beades, or on the Crowne: and
if he cannot reade, praying twise on the
Beades, getteth the same Indulgences once
euery moneth.

If at the poynct of death one prayeth on the
Crowne

Crownes, Beades, seniuer Psalmes, or Letteries, and not being able to pray, saith Iesus, at the least with his heart, not being able with the mouth, being confessed, or penitent with purpose to confesse, getteth Indulgēces plenissimam.

Whosoever saith Deus propitius esto mihi peccatori, or taketh Holy water, and maketh reverence to a Crucifice, or Image of any Saint, or saluteth our Ladie, at the morning, noone, or night, or giueth thankes to God for the benefites receiued, getteth for every time ten yeres of Indulgences.

The somme of the Indulgences, graunted by the holie Father *Leo Decimus*, vnto the most holie Images, of the most pure conception of the Virgine *Mary* the mother of God, and our *Ladie*.

The Image of the conception Iesus of our *Ladie* is to be worne about one in a round circle, made of some kind of mettel what soever it bee, cloathed with the beames of the Sunne, crownd with Starres, with the Moone at her feete, and the corde-Girdle of Saint Fraunces round about.

The holly father *Leo Decimus* according as more largely is contained in the Buls graunted vnto the glorious father Saint Fraunces, and graunted vnto all men that carrie about them the Image of the conception

of the Virgin Mary, and unto such women as carrie badge of the same order of conception, and therewith also the sayd Image, do obtaine likewise all the like graces, as well plenished, as unreplenished, as those that weare the cord girdle of Sanct Fraunces, and the Coria of Sanct Augustine, the which are very many and very great, as it appeareth by the originals of the sayd Bulles.

The same holy Father Leo decimus, graunted unto al such persons as carrie about them the Image of the conception in the manner as aboue sayd, ouer the oration of the Pater-noster, with the Ave Maria, and A gloria patri, at the end of every Ave Maria, and besides the five Pater-nosters, and five Ave Maries, besides an other Pater-noster and an other Ave Maria for the Pope, which graunted this Indulgences, obtaineth all the same Indulgence and remission of sinnes, within the same daies are obtained in Rome, at the Nor Cium Cula in Ierusalem, and S. James in Galicia, and this in what place soever he be in.

All persons that carrie about them the Image of the conception of our Ladie, and doe kisse the same with devotion, doe obtaine five yeres, and five and fortie parts of a pardon.

All persons meating about them the Image of the conception of our Ladie, praying upon

Upon their knees before it, saying three Pater-nosters, & three Auemaries doe obtaine fifteene yeares of Indulgences and Pardons.

Having about them the Image & praying for the estate of the holy mother Church, for the preservation & peace amongst Christian princes, & say five times over the Pater-noster, with the Auemaria do obtaine *Indulgentia plena* and remission of all their sinnes.

Having about them the Image, and saying three Pater-nosters, with three Auemaries, for such as are in deadly sinne, for every day thus much doing, thirtie and three yeares, and also as many forty partes of a Pardon.

Having the Image about themselves, so often as they say over the third parte of the Beads, which containeth fiftie Auemaries, and five Pater-nosters, or else the Crocione of our Lady, of threescore and three Auemaries, and five Pater-nosters, & five Auemaries doe obtaine Jubileo plenissimo of all their sinnes given as often as they pray.

Having one of these Images about them, so often as they haue received the Sacrament giving thanks unto God, and doe say the Psalme Misericordie, or the Magnificat, or five times the o-

Pration

ration of the Pater-noster, with the Ave-maria, freeth a soule out of Purgatorie.

Upon every Wednesday or Sunday of the yere, & every of our Lady holy daies, who soever saith nine Ave-maries, and a Pater-noster to the honour of our Ladys Conception for any soule in Purgatorie, delivereth that soule out of Purgatorie.

All such as haue this Image about them & at the point of their death, say but three times Jesus Maria, bee it in heart when they cannot in loung, and albeit hee cannot say it, yet hauing it about hym doe obtaine Indulgentia plenaria, & full remission of all their sinnes.

In wearing about them one of these Images is obteining of one yere, and one partie partes of a pardon.

These, and all other Indulgences that may be founde to be graunted vnto the Churches, & stations of the citte of Rome, which are many, are graunted vnto such as weare these Images, the which are imprinted in many sundry Marias, and so in the like sort are all those which are graunted vnto such, as weare the corde Circle of sainte Frauncis, and the Corria of saynto

Augustine

Augustine, as appeareth in the Bulles graunted
vnto the Religious men of that order.

All such as doe worship the Crosse of Christ
kissing the same, where soever they bee, doe ob-
tayne one yeares Indulgence graunted them
by Pope Iohn the twenty two, and noho foris
daies graunted by Pope Clement.

The lycence and Authoritie for the print
as followeth.

These Indulgences are so be printed, seeing
they haue bin approued and examined by com-
maundement of the table of generall counsell
of the holy Inquisition. Dated at Lisborne the
sixt of Aprill. 1533.

*Pauio Alonso, George Sarraont,
Antonio de Mandosa.*

Finis Tho.P.